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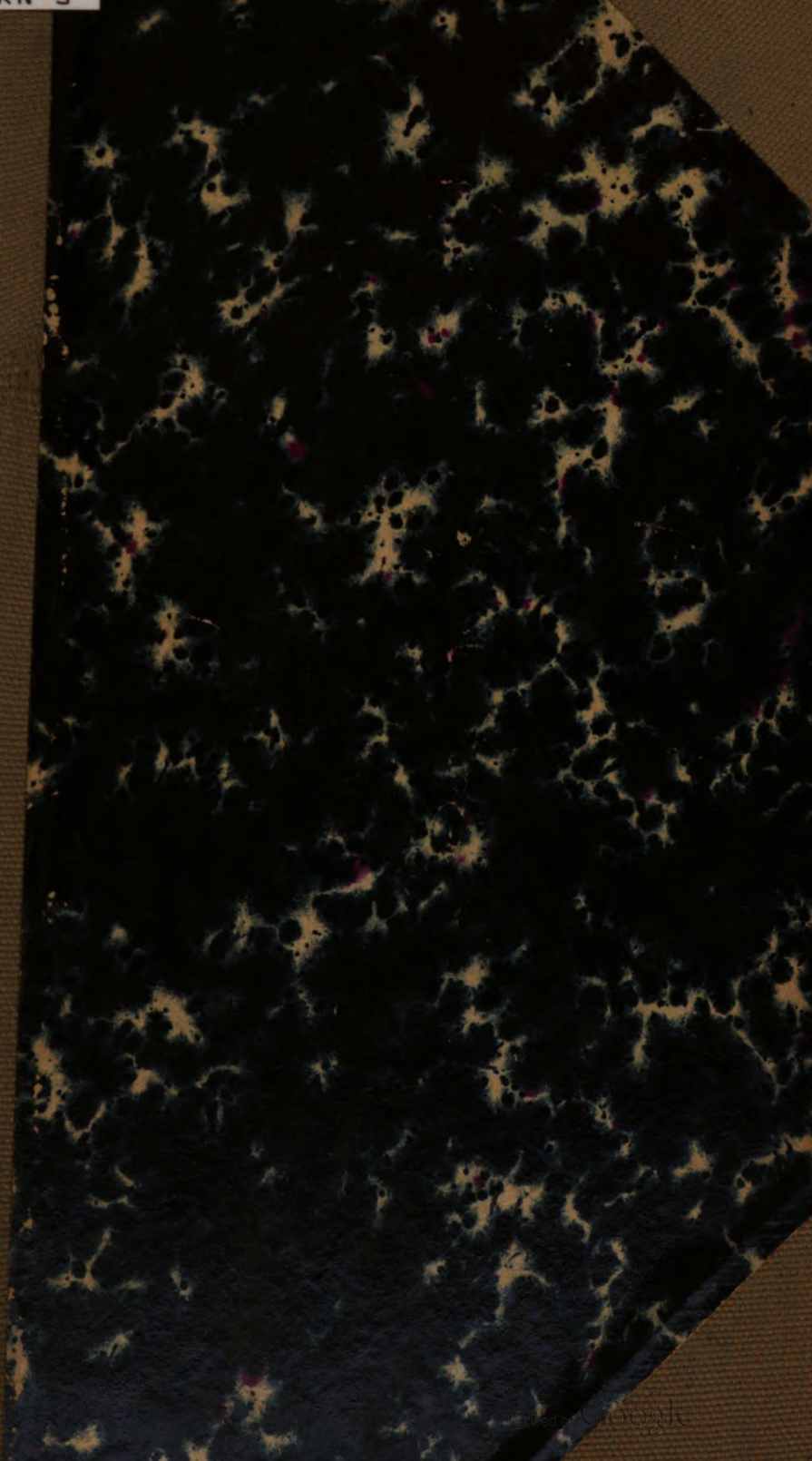
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The Influence of Universities.

There is not a feature or a point in the national character which has made England great among the nations of the world, that is not strongly developed and plainly traceable in our universities. For eight hundred or a thousand years they have been intimately associated with everything that has concerned the highest interests of the country.—*Gladstone.*

It Is Time to Reap.

By JOHN R. MOTT.

Now is the time to lead students to Jesus Christ. The field is ripe. There is not a college or school in North America in which some men are not ready to consider and to yield to the claims of the Divine Saviour. If these men are not reached for Christ now while they are students, the probability is very great that they will never be brought under his sway. At a meeting of alumni the other day the question was asked, "How many of your classmates who were not Christians on graduation have since become disciples of Christ?" Not one in the company was able to give an instance of the kind. The present is the only opportunity of which we can be at all certain. Too many Christian students plan and act as though they had two or more student generations in which to do their work for Christ among their fellow-students. Every conscientious Christian student who is living near his Master has an impulse to win for Christ those within the range of his influence who know him not. That impulse springs from no evil or selfish source. It is caused by God himself working in him. Let not this impulse be resisted or ignored, lest it cease to move one or be withdrawn not to return again.

Who shall do the reaping in this student field? College preachers will do some. A man who is a mighty spiritual force among the educated men of America was influenced to become a Christian by the sermon of a visiting minister. Would that college preachers more generally aimed at definite results. Christian professors will also help in the reaping. Who can measure the influence of the instructor of high intellectual attainments who devotes himself to the work of evangelism? One of the foremost university presidents for years regularly devoted certain nights each week to personal interviews with students on religious matters. It is to be feared that the higher specialization of modern college life and the increasing of administrative responsibilities are tending to keep many Christian college presidents and professors from participating as much as formerly in evangelistic work. Visiting secretaries will reap as well as sow, if they are wise. May the example of State Secretary Hugh Beaver and of Inter-

national Secretary Horace Rose never cease to move all our traveling workers to thrust in the sickle in every college visited!

But if this vast, ripe field is to be harvested for God before it is too late, Christian students in every institution in the United States and Canada must bestir themselves at once, and strive to gather sheaves unto life eternal. By sincere, wise, personal conversations; by correspondence; by teaching evangelistic Bible classes; by definite, fervent prayer; by the use of literature; by bringing men to others who can be most helpful; by a holy life—by these and all other means which God has used—let students this winter, in season and out of season, seek to make Christ known and obeyed among their fellow-students.

In every college there are three classes of Christians: those who are indifferent to the spiritual needs and claims of their fellow-students; those who recognize these needs and claims, but who, for one reason or another, put off doing anything to help their fellow-students spiritually; and those who with greater or less efficiency and faithfulness are trying day by day to relate their fellow-students to Jesus Christ. In one college there was a band of men who spent three years studying how to reap, but they all graduated from the college before any of them made an attempt to put in the sickle. The serious thing about it is that the attitude of undergraduate days is likely to persist and to become a life habit. May the opening days of this winter session become memorable with many a college man as the time when he heard and heeded the warning words of the great Lord of the harvest: "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal."—*The Intercollegian*.

Gladstone to the College Student.

The great book of the season is Mr. Morley's *Life of Gladstone*. It will interest many people in many ways and for many reasons. Men read such books both for themselves and for others. Some will read this noble work thinking as they do so of members of Parliament or members of Congress, and wishing that the power of this majestic life might affect those upon whose shoulders government rests.

For years now it has been my habit to read many books, especially biographies, not only for my own sake, but with college men in mind. It is not hard to do that with this biography. It would be hard not to do it. One cannot forget that Gladstone was an Eton boy and later an Oxford man. His splendid portrait by Millais hangs in Christ Church, Wesley's old college, where can be seen also Hubert Herkimer's portrait of Liddon. No vision of the old statesman is more vivid or thrilling than the picture of him lifting his thin white hands toward Oxford, which had rejected him, and crying out passionately, "I love her, I love her!"

But our interest in him now centers in the days when he was a student there. Seeing him, we think of all students. On April 25, 1830, when he was twenty-one years old, this Oxford undergraduate wrote in his diary: "In practice the great need is that the life of God may become the habit of my soul, and particularly these things are to be sought: (1) the spirit of love; (2) of self-sacrifice; (3) of purity; (4) of energy." And Mr. Morley wisely calls this the biographic clew. What a clew it is! It will not seem strange if such a person shall become what Lord Salisbury called him, "a great Christian." It

will not surprise us to find him rising to the heights of moral passion and earnestness for himself and the nation. Later he will fight the grave question, like many a student is doing this January, what he will do in the world. He will cry out in that struggle, "God direct me, I am utterly blind!" But he will decide his destiny in a missionary spirit and with a glow of perfect self-devotion. And while he will not enter the ministry, only the form of his devotion will change; its essence will never fade. Then for long years he will have as his motto these words: "Christian, remember what thou hast to do!"

It would have been worth while for all England to pray for the English universities when Gladstone was a student wrestling with his life's problems. It would have been worth while when Wesley was doing the same thing in that same college, or when Charles Kingsley was reaching his supreme decision in Cambridge, or Horace Bushnell in Yale, or any other of the hosts that could be named. It is always worth while. It was never more worth while than to-day. "The youth of a nation are the trustees of posterity." The youth of the colleges are peculiarly the trustees of posterity. "It is a holy thing to see a nation saved by its youth." But we are to see a world saved by these youth. "We must prepare for the coming hour," and the coming hour is really very near. It seems to me that the Lord of the harvest must be watching the colleges as never before. Somehow the wide-stretching white fields and the youth in the colleges must be got together by the Lord of both.

Prayer in the colleges and prayer in all the Church for the colleges is one of the divine methods of bringing them together. Pray, then, in the colleges; pray, then, for the colleges. Pray that all students may give themselves to Christ for salvation and to him for service. Pray that in all institutions men and women may bind their lives to Christ's life for holiness, power, and usefulness. Pray that the Holy Spirit may take the things of Christ and show them unto the whole contemporary body of students and teachers. Pray that this host for whom Christ died, and for whom he lives, may make quick and full response to his sovereign appeal. Pray for the students in the institutions at home, that they may see their lives and their relation to the whole wide world through the eyes of Christ. Pray for students and teachers in Negro institutions, that they may become the Christlike leaders and guides of their race. Pray for the students in the foreign mission fields, for upon them rests tremendously the problem of the evangelization of the non-Christian world.

Thursday, January 28, is the Day of Prayer for Colleges. On that day, and before, may all our institutions give themselves to prayer in Christ's name. On that day, and before, may the whole Church give itself to prayer in behalf of the colleges, that by the Holy Spirit Christ may have sovereign sway in them all.

"In practice the great thing is that the life of God may become the habit of my soul, and particularly these things are to be sought: (1) the spirit of love; (2) of self-sacrifice; (3) of purity; (4) of energy." May this be the clew to the student life of to-day and to-morrow! May our multitude become "great Christians"!

W. F. M.

Some Notes on Our Southern Schools.

During the closing days of December, Presidents Raymond and Bashford and the Corresponding Secretary of the Board of Education went, under appointment of the University Senate, to visit some of the Southern schools under

the patronage of our Church. The committee will report formally to the University Senate in February. These brief notes are not in the nature of a report at all, but are designed to give some impressions made upon one member of the committee:

1. The educational progress made by many Negroes is gratifying in the highest degree, and encouraging to all who are trying to solve the vast problem. But the way over which the race has yet to go is a long and toilsome one. Let no one imagine that the money and effort already expended have been spent in vain. They have brought immense returns—returns far in excess of what might reasonably have been expected a generation ago. And let no one imagine that no more money and effort will be needed. What has been done is only a trifle compared with what ought to be done,¹ and what must be done for the sake of the Church and the republic.

2. The need of Christian education was never greater anywhere or at any time than in the South just now. The Christian institution with its ideals, its methods, its spirit, its moral and religious tone, its revivals, is the center of safety and of power for righteousness and peace. Education is needed, but Christian education is imperatively needed in that vast field.

3. Every kind of education that is good for any race is good for the Negro race. The problem is not a class problem, but a race problem. It is a mistake to set one kind of education over against another, as is done by many; and it is a greater mistake to suppose that any kind is at present being overdone. If every form of education now in vogue, from primary through industrial and classical to professional, were multiplied tenfold in extent and improved one hundredfold in quality, the supply would still fall far short of meeting the actual needs in the case.

4. It is a pleasure to commend the record made and the work done through the years by the Freedmen's Aid and Southern Education Society. That the work of the society has been ideal even its officers would not claim. There have been obstacles and difficulties and delays, and some errors, as on every other field under the sun. The necessities have been far beyond the means with which to meet them, also. That society has been obliged to make bricks without straw in a good many places; but no one can go, as we did, through the schools of the South without having his appreciation of its work quickened and increased at every step. With the means at its disposal its achievements have been immense. This we say for the comfort of those who have given their money to that work without having seen it; and for the encouragement of others who may have a share in it.

5. I think we were all impressed with the opportunity which the South offers for the highest and holiest kind of service. It is not proper to mention names, but we saw graduates of many Northern colleges, choice men and women, doing such work in those institutions as to compel our warmest admiration and praise. For long years there will be need of such service. The call of that field to the best-trained youth of the Northern colleges is commanding. Hardly anywhere else could anyone use his life to better advantage than some of these college graduates are doing. The recollection of some of the men and women whom we met will warm our hearts for many a day.

As impressive, also, as anything we saw was the spectacle which always moved us of the way in which many educated members of the colored race are putting their advantages and training at the service of their people. They act at once as inspiration and guides, and this means very much. The whites cannot

solve the problem without the aid of the blacks; the blacks cannot solve it without the aid of the whites. Indeed, it cannot be solved without the Christian cooperation of all who are related to it in any way.

One who gets a near view of this great field and its needs, and a clear view of what has been already done in it, feels like crying out to the Church not to diminish, but to increase its gifts of money; not to withhold its prayers and its confidence, but to enlarge both; and not to withhold its laborers from that field, but to multiply their number. Much has been done, but vastly more remains to be done. Indeed, compared with what remains, one can hardly refrain from using Cecil Rhodes's words: "So much to do, so little done." W. F. M.

Does It Pay to Go to College?

Said a *Self-made Merchant to his Son* not long ago, in answer to this question: "Anything that trains a boy to think and to think quick, pays; anything that teaches a boy to get the answer before the other fellow gets through biting the pencil, pays." That of course is relatively low consideration; but suppose we begin with the lowest and advance to the highest in seeking an answer to the question.

A striking book entitled *Who's Who in America?* contains biographical sketches of the 9,643 of the more prominent people in the United States. Of this number, 6,711 have a college education or its equivalent; 965 more attended college for a time; 889 graduated from academies or normal schools; 239 stopped with a high school training; 808 attended only the common schools, while 31 were self-educated. These figures show at a glance the importance of higher education for a successful career.

But the figures do not reveal the whole truth. The college population numbered only one in three hundred when the men now in active life secured their training. Their numbers entitled them to furnish only one third of one per cent of the successful men of the nation, whereas they actually furnished sixty-nine per cent. Thus the colleges furnished 207 times as many successful men of to-day as their numbers merited. On the other hand, those below college rank were entitled by their numbers to furnish two hundred and ninety-nine out of every three hundred of the successful people, whereas they furnished less than one third of that number. Young people stand at the parting of the ways. Each must take his place with one of these two classes within the next few years. In which class will you choose to stand? In the class which furnished 207 times as many successful people as its numbers warrant, or in the class which furnished less than one third as many successful people as its numbers demand? Your possibilities of success in the first class are 621 times as great as in the second class.

To young men contemplating a business career, a college course involves a loss of four years of valuable time in addition to its cost; hence they think that a college education stands in the way of financial success. The educational record, so far as it can be found, of the men of wealth whose names appear in *The Financial Red Book* of the United States, shows that the possibilities of winning wealth are three hundred times as great among college-bred men as among those of less mental training. The figures show that the advantages of a college education for getting wealth are not quite half as great as its advantages for winning fame. But if one is aiming only at wealth, the ratio of three hundred to one in favor of the college-bred man is not to be despised.

But there is another and far more important consideration than external wealth, viz., internal riches. A man's life consists not in the abundance of the things which he possesses. Wealth, at its worst, gives the body dominion over the mind; at its best, it only gives its possessor an opportunity for higher service and for finer living. But of what value are external opportunities either for higher service or finer living, unless we possess the power to utilize them. We all sympathize with Helen Keller—blind and deaf and dumb—in her long and toilsome struggle to learn something of the objects which surround her. To a large extent we are all Helen Kellers. How little do we know of the beauty and power of the physical universe. But the smallness of our knowledge is no excuse for the neglect of that which is attainable. How little does the ignorant man dream of the meaning of external objects, of the history of the world wrapped up in the very stones which are beneath his feet, of the diamond in the charcoal, of the sapphire in the clay, of the crystals in the muddy pool of water. Men and women in every town in the United States are living in mental and spiritual worlds as distinct from each other as is the world of man from that of the animals below him. The great object of an education is not to enable you to make money or to win fame, but to live. Knowledge is its own exceeding great reward. "Thou art infinitely greater in that thou art a man than is any man in that he is a king."

Evolution shows that the chief cause of man's advance in civilization and of his ascent beyond the animals is the prolongation of the period of childhood, or of the period of receptivity and learning in the human species. In the animal kingdom, the period of infancy and youth is seldom more than four or five years. Among savage tribes the period of receptivity and of freedom from the responsibilities of a family extends to twelve or fifteen years. The superiority of modern civilization over ancient barbarism is due to the extension of the period of learning. Benjamin Kidd in a remarkable book on *Western Civilization* shows that the human race advances only as men fall under the dominion of the future as over against either the authority of the past or the gratification of the present. Faith in the sense of foresight is essential to our progress. Why, therefore, should you hesitate to follow the trend of evolution, to fall under the dominion of the future, to secure the longest period of growth, and thus to help yourself and the race to reach a higher civilization.

That is not true education which enlarges your mind, but fails to strengthen your character. Jonathan Edwards's education made him a prince among thinkers and a saint among Christians. His grandson, Aaron Burr, received better scholastic training than did the grandfather; but he was without moral culture. Burr's college training only sharpened his intellect for evil, and this in turn made him a curse to the nation, and in the end brought infinite misery to his own spirit. It is possible to train the head and neglect the heart, to strengthen the intellect and weaken the will. Mr. Kidd in another striking book, *Social Evolution*, says that society approaches its goal only as men lose themselves in the service of others. According to Mr. Kidd's two books, Faith and Love are the two forces that make for civilization. While, therefore, you deny yourselves present ease and enjoyment for the sake of future blessings, do not fix your eyes simply upon the short, fleet future of uncertain life, but upon the long future of the infinite ages. While you seek in every legitimate way to strengthen your powers for the contests of life, use these strengthened powers not for personal gain, but for the service of your fellows.

The old theologians showed rare insight in treating the life of Christ under

the three titles of prophet, priest, and king. The prophet is the one who knows. Incidentally he foresees the future, can predict the outcome of movements because he sees clearly the forces now at work producing that outcome. Knowledge is the first essential of kingship or mastery. You or I would be terrified to be left alone on an engine, running at the rate of sixty miles an hour. But the engineer is without fear because his knowledge of the engine makes him master of the engine. So the drug store, and the chemical laboratory, and the electric generators destroy the uninitiated who presume to trifle with them, but serve the masters who understand their contents. Education first means knowledge, and knowledge is mastery. It starts one on the road to kingship.

But while knowledge makes one king in the line which he masters, it alone will never give command of human hearts. Faust was master of alchemy, but not king of men. Kingship springs from service and often from sacrifice. The prophet must become a priest and bear the burdens and sins of his people before he can become their king. The father rules the family so far as he supports the family. The mother rules the home so far as she serves the home. As the children begin to serve, they too come to independence and authority. Mastery springs from knowledge, and kingship springs from service.

But when one becomes both prophet and priest, then no power on earth can keep him from his kingdom. If education puts these two keys in your hand, you can pass through the outer court and enter the holy of holies of the universe. You are at the center where motion originates, not in an earthly kingdom which can be moved. After Christ had discharged his task as the Teacher and Saviour of the race, he could not be holden even by the grave, but was lifted by divine gravitation to the throne. By the laws of the universe, he became king of those of whom he had been the prophet and the priest. Christian education teaches us to walk in the footsteps of Jesus, to become masters through knowledge, to reach kingship through service.

So we say to every young man or woman who is trying to answer this question of going to college:

First, "Seek the higher education for the help it will give you in winning wealth and external success." Second, "Seek it for its own sake, for the enlargement of your own life." Third, "Move along the lines of evolution in lengthening the receptive period of your life, and thus help to advance the civilization of the race." Fourth, "After getting the highest possible training, remember that the self-centered man is doomed to failure, that only he who lives for others and is centered in Christ becomes the child of God and the master of the universe."—*Ohio Wesleyan University Bulletin*.

The Educational Mission of the Christian Church.

BY REV. EDWARD P. DENNETT.

(An address delivered before the California Conference.)

In one of his notable essays, Ralph Waldo Emerson gives utterance to this sentiment: "It is easy in the crowd to live the life of the crowd. It is easy in solitude to live your own life. But he is the great man who in the midst of the crowd keeps with perfect sweetness the independence of solitude." We might paraphrase this and say it is easy in the crowd to face the practical problems of life. It is easy in seclusion to preserve unimpaired the serene piety of the soul's inner life. But he is the strong Christian who, in the midst of the crowd,

facing honestly the problems of practical life, yet maintains with perfect sweetness the serene piety of his moments of solitude. The solemn uplift of this glad day might lead us to say, "Lord, let us tabernacle here," but the needs of the world demand our presence, and if we be Christians indeed we must go down from the mount of transfiguration to the ignorant and the demoniac, to the questions of Church and State and school and store; but we must keep with us always the blessed uplift and the mighty inspiration of the mount of vision. I am sure that the very Christian piety that has blessed this day calls us, if it be a real and strong piety, to the candid consideration of the great questions of the evening. I therefore invite you to think about:

- I. The Educational Mission of the Christian Church.
- II. The Educational Problems Before the Church.
- III. The Practical Demands of the Hour.

I. THE EDUCATIONAL MISSION OF THE CHRISTIAN CHURCH.

A distinguished Methodist educator said to me recently, "The more the Church does for society, the less it will have to do." This apparent paradox I believe to be a happy putting of an important truth; the truth, namely, that the more widely and deeply and thoroughly the Church permeates society with Christ's ideas and spirit, the more spontaneously will society or individuals in society initiate and carry on those enterprises, philanthropic, reformatory, and educational, that now so often the Church in its corporate capacity must initiate and sustain.

Ideally the Church as a Church should do nothing except give those spiritual instructions and inspirations which lead to the regeneration of sinners and the upbuilding of Christians. But while this is the ideal, actually the Church as a Church must do all that needs doing in order to reach men and influence lives.

If conditions in our large cities show that an institutional church with kitchen-garden and kindergarten and stereopticons and orchestras and all the other devices will reach men better than other means, then it is the duty of the Church, so far as in it lies, to provide and equip institutional churches.

So with bookstores. Ideally the Church ought not to have to go into business; actually it is a necessity. The Church must see that her people are supplied with the literature so indispensable to their well-being, even if she must establish a publishing house and an extensive business.

I believe that the educational mission of the Church rests on this basis. Ideally it ought not to be necessary. Actually there are several reasons why her best welfare, even her perpetuation, demands that she should enter the educational field; and these reasons demonstrate that the Church has an educational mission.

1. One of these reasons is found in the fact that only a cultured Christianity can take the twentieth century in America. I dislike the word "culture." It has come to stand for something like veneer, something to make soft pine look like mahogany and rosewood; a little art and literature and science and philosophy to make a mindless ignoramus talk like an intelligent human. Yet at bottom it does not mean this. It means devotion to the best things in life and an attempt to possess them; belief in the best powers of the soul and an endeavor to call them into regnancy. Of such a culture we may affirm that without it the Church cannot take this century for Christ. We might possibly put it better in saying that an unintelligent Christianity can never take an age when

books and papers are as common as bread and potatoes; when science, history, art, literature, economics, and philosophy flow ceaselessly through the minds of millions as waters through the channel of the Columbia River. An ignorant man may appeal powerfully to an ignorant community. He will be apt to find himself powerless before an educated one. Peter Cartwright, the giant of the pioneer West, the hero of revivals and camp meetings, the orator who stirred multitudes on the frontier, failed to produce in Baltimore and Boston the effects he had produced among the sturdy but uneducated pioneers of Illinois. I am sure I will not be understood to imply that culture will save men. It, however, will furnish the medium through which, and through which alone, the saving grace of Christ can get access to people of this century. Now, if this be so, the Church must see that her loyal, Christ-loving children are put in possession of that which is best in the life of the time. That true culture, not sham veneer, must be theirs. The educated Paul must be our ideal of an efficient Christian worker. If we are to take our part of the hosts pouring forth from high schools and colleges; of the hosts in trade unions, thinking, thinking, thinking of economic problems as never before; of hosts reading in Carnegie libraries, then we must put our children in possession of the facts and forces which are abroad in the world. We must educate or perish. Therefore we will educate and conquer.

2. Moreover, it is the duty of the Church to see that her children are given a chance for an education under conditions where their Christian faith will not be jeopardized but conserved and cultivated. Nothing is easier than to wither a tender young plant in a poisonous atmosphere. Nothing is easier than to wither a tender young faith in an intellectual atmosphere poisoned with sneers and scoffs, with cunningly sophisticated queries and shrewdly stated inuendoes and unwarranted assumptions of breadth and liberality. Nothing is easier than to crush a young plant under a weight of soil so fertile that, properly applied to root, would make it grow into vigorous maturity. Just bring a wheelbarrow load of rich loam. There is your plant. Now take the side from your wheelbarrow. Dump the earth on your plant, all of a sudden, all in a heap—the tender stalk is bruised; the tender leaves are broken; the young life is crushed out, and your plant is a mass of effete matter. There will be no bloom, no fruit. It is dead. Nothing is easier than to crush a Christian life under a mass of new facts, scientific, philosophic, historical, etc., which, properly applied, would have fed that life and strengthened that faith into glorious mature fruitfulness and character. Here is your book load of facts, facts of development in vegetable and animal kingdom. Just dump them down in bewildering confusion and sudden surprise on a young mind in all their raw, unshaped roughness. Tell him that there is no special creation, but possibly a start. That all animals came from previous forms—man is a monkey—and all the rest of it. It will crush his faith.

Now, take your wheelbarrow load of loam; place it gently about the roots of your plant. Heap it up. Press it down. Water it, and see how your plant grows green and straight and large. Take your book load of facts, about development, if you please, the rise of life, the growing complexity of animal forms, the ascent of man. Show him God in the process and about it; place these same facts truly but wisely about his mind and see how his faith in God is developed and your evolution which has crushed many a soul to death will, in its readjusted form, properly applied, nourish into life a glorious faith in the Bible, in God, in Christ, in purity and love; and promise to become a chief

bulwark of Christian faith. Such difference is there between wise and careless teaching of common facts. The Church must then see that all her youth can obtain their education under conditions where no sneer will poison the air and no carelessness will crush tender faith, but where Christian sympathy will pervade and purify the air, where the facts of God's world will enrich the mind, and where He who said, "I am the truth," will be model and master, the pattern and passion, the regenerator and inspirer; where their Christian life will not be jeopardized but conserved and cultivated.

II. THE EDUCATIONAL PROBLEMS BEFORE THE CHURCH.

When we come to talk of the Christian college we are facing not theories but facts. It is well for us who live where we are so greatly overshadowed numerically to recall these facts: In 1900 there were undergraduate students in American colleges in round numbers 77,000. These were divided as follows: Church schools, 39,000; State schools, 23,000; nonsectarian schools, such as Stanford University, 15,000. In this latter list is placed by the report of the Commissioner of Education, whose figures I draw on, Princeton, Oberlin, and Harvard, and a few smaller schools which though nonsectarian are yet Christian in foundation and spirit. Adding their figures to the list of Christian colleges we would have a list as follows:

Christian colleges.....	43,000
State colleges.....	23,000
Nonsectarian colleges.....	11,000

More than half of all undergraduates are in Christian colleges. This does not include a host of Christian schools of less than collegiate grade. The number of professors in these schools in round numbers is as follows: In Christian colleges, 4,700; in State colleges, 2,000; in nonsectarian colleges, 1,000. These figures show conclusively that the Christian college is not a fancy or an infinitesimal quantity, but a prominent and significant fact which can neither be sneered at nor ridiculed nor taxed out of existence. We as friends must discuss some of the educational problems before the Christian Church. It is easier to discuss a theory than to solve a problem, to write words than to face hard facts, and while it would conduce to our peace of mind to spend the evening in thinking ideally about a mission rather than confronting existing conditions, yet the Church is faced with several problems, and honesty demands that to them we shall give candid consideration.

1. The problem of the Church's children in secular schools. They are there in the United States at large by thousands; in California in a larger proportion than in most other States. We cannot abandon them. We must do all in our power to see that the conditions already described shall be available for them there so far as possible. Toward this we can do a few things. First, we can insist that it is a violation of a sacred, honorable compact to allow open or covert infidelity to be taught in any class room; that the professor who uses his chair to propagate his religious or nonreligious notions is guilty of a notable breach of trust and violation of personal honor. We must demand strict neutrality on matters religious. The State has no more right to teach religion in her schools than to support it in her churches. If this demand is rigidly enforced, a very considerable step toward solving this problem will have been made. If violations of this rule are found, the Church has a right to moral and legal protest, which right it should not surrender.

Then the local churches in these places must be strengthened as far as possible, and we must encourage voluntary Christian work among the students, so that as Christian an atmosphere as possible may be created. The work of the Y. M. C. A. and Y. W. C. A. is worthy of all support and encouragement. There has been in some schools a gratifying degree of success in solving this problem, in others the success is less obvious.

2. But the Church's greatest problems have been those connected with her own colleges. (1) There is the problem of keeping our colleges really colleges. Dr. W. F. McDowell dwelt on this problem during his recent visit. There is danger that a mistaken religious zeal will maintain a school of lower grade than college, and yet call it by this name, under the false notion that an over-supply of religion will make up for an under-supply of learning. Such a notion is an error religiously. The student whose most precious years have been obtained by false pretenses from him, will react against any religious influences he might have obtained, and will be driven further away from faith. It is a bit of dishonesty, too, of which a true and intelligent Christian cannot allow himself to be guilty. (2) Now to the solution of this problem three factors are contributing. (a) The Methodist University Senate, which refused to recognize any institution not up to the required grade. This body ought to be impartial but rigid in its actions. (b) The increasing supply of well-equipped specialists. Twenty years ago men specially trained were rare and small schools could not obtain them. The men who filled college chairs were often compelled to teach various and widely different subjects, for some of which they had no special fitness. Splendid work many of these broad-minded, manly hearted men and women did for the cause, and splendid was their influence on the youth under them. To-day this is largely changed. A half dozen great universities are graduating large classes of bright young men and women, thoroughly trained to teach science or language or any other part of the field of modern learning. The services of such men and women are within the reach of all our schools, so that the small college can do the work it tries to do as well as any large one. It may be limited in the amount of work it undertakes. It need not be limited in the quality of the work it accomplishes.

The increased regard for the small college is another factor that promises to help toward a successful solution of this problem. There can be no doubt but the tide of public opinion is turning. The list of strong men in Church and State who have attended our small colleges; the equal success of men from small and large colleges in our professional schools and in life; and the superiority of the small college man in individuality are facts from which our fact-loving age cannot escape.

So far as the life circle is concerned, a small college is larger than a big university. In a big school the student touches elbows with more people. He sees more. He touches lives with far fewer. And it is the life touch that counts. In a small college all the hundred or two students know each other. In a large one the student lost in the crowd, joins himself to a little circle of friends, a dozen or a score, and with these almost exclusively he touches lives. So far as students educate him his college is the little circle of his friends, and he spends his four years in a smaller life circle than his fellow-student in a smaller school. I have never seen the fact dwelt on, yet I believe it to be a striking and vastly significant fact. It is this larger life circle that gives superior individuality to students from small colleges. This is the reason why some of our greatest schools are largely manned by professors whose undergraduate life

was spent in some obscure, little known school. This fact of large life circle is an advantage of great significance.

I believe for these three reasons that this problem is nearer solution than it has been for fifteen years, and will reach a satisfactory settlement with the Church school a prominent and permanent factor in the educational future of our country.

3. The problem of keeping our colleges Christian.

This is a problem of considerable and growing difficulty, particularly with our larger schools. If they are not positively and actually Christian they are as really to be condemned as if they are not actually and truly colleges. We cannot emphasize one side to the exclusion of the other. They must be colleges. No amount of religion is any excuse for their not so being. But with equal emphasis we must assert they must be Christian; no amount of learning, or endowment, or reputation, or style will be any excuse for their not so being.

For the solution of this problem of keeping our colleges Christian, two facts of great significance furnish their assistance:

Christianity is the harmonizing principle of all knowledge. It is the one viewpoint from which the entire field of thought is visible in the clear and definite interrelation of its parts. A familiar fact may serve to illustrate: One who has visited our national capital with no previous knowledge of the plan of its streets is in danger of soon becoming confused. The streets and avenues seem to cross each other almost at haphazard. But if you ascend to the summit of the dome of the Capitol building, you will find yourself at a viewpoint so central and significant that all the streets are seen to form part of a careful plan which is now plainly visible in bird's-eye view at your feet. So it is with the field of human learning. The facts of astronomy, geology, and biology, the facts of human nature and divine revelation as we look at them seem sometimes a confused jumble of irreconcilable contradictions, and we are tempted to believe that if some are true others are false—to deny some fact in the interest of unity and system. Now as the dome of the Capitol is the harmonizing center for Washington streets, so the Incarnation and Cross of Christ is the harmonizing principle of human learning. From the standpoint of the Christ fact will we find a place for all other facts men have ever discovered—and we will see all other facts in their beautiful interrelations. This is the only harmonizing principle. From any other standpoint contradiction and chaos, or neglect and denial, will result. Dr. William Newton Clarke, in a recent review of the lives of Thomas Huxley and Phillips Brooks, makes a point that exemplifies this truth. He says: "Mr. Brooks, the distinguished Christian preacher, had a place in his system of thought for every truth of Mr. Huxley's science, while Mr. Huxley found what was most real to Mr. Brooks unknown and unreal to himself." Mr. Brooks's Christianity was a comprehensive, unifying principle, while Mr. Huxley's materialism was narrow and exclusive. Now since Christianity is the harmonizing principle of human knowledge, a Christian college has a peculiar advantage, because the truer it is to its Christian life and creed the truer will it be in its educational work, and the broader will be its outlook on the world of science and history, philosophy and life.

There is a second fact which aids the Christian college in maintaining its Christianity. Christianity is the most powerful developing principle for the human faculties. There are conditions under which all vegetable life unfolds its fullest powers. There are ways in which you can treat a plant to ensure greenest leaves and fullest blossoming. There are likewise conditions peculiarly

favorable to the development of man's intellectual powers. Leadership and instruction, the companionship of like-minded fellow-students, libraries and apparatus, all of these are essential; but beyond all these there is what we may call the reaction of righteousness on intellect. I have seen a man born and reared in New England who at the age of forty-two could not read and write; this man at that age converted to God and devoted to a life of righteousness. Then first he feels the stirrings of his mind and learned to read. Religious experience became a power for intellectual development. It is no accident that the home of the Puritan is the home of the American college and of the public school system. It is true that a great wave of puritanism has preceded every great national uplift in intelligence. Christ gave utterance to one of the profoundest truths of man's soul when he said: "He that willeth to do his will shall know of the doctrine." Choose God and righteousness and that choice shall react on your mind until every faculty will be raised to greater activity. There is then a reaction of righteousness on the mind. Let the desire and purpose of purity become regnant in any soul and the faculty to perceive and know and think will be freed from incumbrances, and these mental powers will blossom forth in new beauty. The Christian college is aided in its endeavor to be Christian by being utterly loyal to this principle. Its educational power is increased by the zeal and puritanism of its life.

In these two ways, then, is the Christian college aided in its endeavor to be really Christian. First, by the fact that Christianity is the unifying principle of human knowledge, and second by the other fact that by the reaction of righteousness on intellect, Christianity is the most powerful force for the development of human faculties.

4. The problem of scholarly leadership is another that confronts the Church. While we all would object most vigorously to that claim which we may call "the doctrine of the infallibility of the specialist," we must all cheerfully acknowledge the great work he is doing in extending human knowledge, and if he will cultivate a moderate degree of humbleness and be ready to confess that he has intellectual limitations as have other men, we will hold him in high esteem, and will look to him for help in solving this problem. An immense mass of previously unknown facts is being and has for fifty years been flooding the world. The sky, the earth, the animal kingdom and the vegetable, the forgotten ages of human history, the soul of man, all these are fields for investigation and discovery, and all unite in furnishing these facts. Now, they all have a relation to the old faith. We see it in new light. We hold it either more or less tenaciously. It is because of these a more or less significant faith. We need a medium between these new facts and the old faith, some one who has leisure and fitness for the task of harmonizing the two. The busy pastor has neither time nor fitting, nor a mission to undertake this. If he be a specialist in his own field and aim to become a master of the secrets and powers of the human soul, he cannot expect in other fields to do more than judge of the labors of specialists.

To our Christian professors in Christian colleges we must look for this work. They must be the mediators between old faith and new fact. To them we must look for scholarly leadership. The college must not shirk this task by a blind conservatism which refuses to see that there are new facts, or which denies their bearing on the old faith. Such conservatism is, however, very rare in this day and need not seriously trouble us. Undue radicalism is a more prevalent and just as pernicious an evil. We need a progressiveness which realizing that the basal truths of Christian faith rest upon facts in history and human

nature of undisputed validity and eternal significance, and which cannot be shaken is ready for any new light that may come from new facts.

The progressive recognizes his responsibility not only for discovery but also for leadership; that men are greater than theories and faith is mightier than unbelief; and he realizes that he must be prudent and not talk before he gets ready and is sure of his ground as well as brave to speak when he is sure.

With all the obligations and trials it implies, on the Christian college must be laid the responsibility for that scholarly leadership which the Church so much needs. Such, then, is the educational mission of the Christian Church. If we are to take the twentieth century, we must educate our youth under conditions where their faith is not jeopardized but conserved and cultivated. The Christian college must be both a college and Christian, and it must furnish to the Church the scholarly leadership of which it so much stands in need.

III. THE PRACTICAL DEMANDS OF THE HOUR.

Is it worth while continuing the struggle to maintain our college against great odds? I raise this question in all due sincerity; and my answer is, yes!

Twenty-five years will bring to us a tremendous population that will fill our valleys and plains and villages and cities. The portion of California included in the California Conference is as large as Delaware, New York, New Jersey, Massachusetts, Rhode Island, Vermont, and a large part of Maine and New Hampshire. It will one day have as large a population as all these States. This population should have, must have, will have, a strong Christian college.

1. Such a school will keep the great secular schools more sympathetic with Christianity. Competition is a thoroughly bad thing—two men seeking to get each more than the other of material things whose quantity is limited. Its spiritual counterpart, emulation, is a thoroughly good thing—two men seeking to outstrip each other in the attainment of spiritual goods. This furnishes the stimulus to endeavor that competition is erroneously supposed to give. In the wake of this come blessings more numerous and brighter than the black curses that have followed in the wake of competition.

Now, the secular schools would be more friendly to religious influences were they meeting the emulation of a strong, well-manned, and equipped Christian college.

2. Moreover, the influence of such a school on the ideals and imagination of the State would lift up its entire life. The public institutions of a commonwealth are public educators. And by the appeal to the imagination by the sense of common ownership, educate. The hospitals educate in humanity. The art galleries and architectural monuments develop and cultivate a taste for beauty. Great business enterprises, etc., cultivate social instincts, and schools create a desire for knowledge, and raise the standard of intelligence. Harvard, Yale, Wesleyan, Amherst, Bowdoin have touched New England life in more ways than through the students they have sent forth. The very presence of them in her midst makes New England a different place from what she would be without them.

So, California needs a strong Christian college to raise the common idea of all who see it to a better appreciation of Christian learning and the power of Christian truth.

However many our secular universities shall educate, there will be a steady and increasing demand for Christian colleges on the part of many of our own people and others who are not Methodists.

We cannot close this talk without for a moment standing in the presence of Him without whom there would be no college, no Methodism, no Church, no democracy, no freedom, no worthy humanity. Jesus Christ, the Galilean peasant, the Great Teacher, the Eternal Son of God, from whom all blessings of modern life have come and are in increasing abundance coming. Has Christ anything to say about education? Again we must say: "Let the Son of man speak."

We find Jesus laying great and continuous stress on knowledge and truth.

The great condemnation was that light was come into the world and men loved darkness. The great fact was that "The Word was made flesh," and the world knew him not. Standing before the learned men of Israel, Jesus arraigned them because with all their education and the providential education of their race, they knew him not. He taught them the way to knowledge, saying, "Choose; will to do God's will, and ye shall know of the doctrine." He taught them the secrets of knowledge. "Ye shall know the truth, and the truth shall make you free." He tried to show them the objects to be known in the realm of spirit and character. He stood before them, saying, "I am the truth," and finally he revealed to them what made life really to be life; what was the purpose and end, the crown and consummation, the very life of life, when he said: "This is life eternal to know thee, the only true God, and Jesus Christ whom thou hast sent."

So we look at him and then over the great discoveries of science—God's world as human research has made it known to us, and as realm after realm opens to us its glories and life grows rich in diversity, rich in activity, rich in possibility, rich in love, and rich in hope, we ask is this all? Then we look at the active studies going on to-day and the new realm of knowledge being added to our possessions; and our imagination opens to us vista after vista, worlds and suns and systems, new sciences, new arts, new masteries—at the last far beyond what even imagination would have dreamed, yet that for which all else has prepared us and that which was dimly predicted in all else, at last in blessed fullness, the beatific vision—the King in his beauty. We shall see him, our Father; and for us life, real life, will then begin in a career of glory to which endless eternity shall bring no limit, for we shall know him as he is.

May God help us all to that soul education that when all shall see him we may know him as our Father.

The Annual Meeting of the Board of Education.

The annual meeting of the Board of Education of the Methodist Episcopal Church was held in the office of the Board, 150 Fifth Avenue, New York, on Thursday, December 10, 1903, at 2 P. M., with the following members present: Bishop E. G. Andrews, the Rev. J. W. Lindsay, D.D., the Rev. William F. King, D.D., the Rev. W. F. Anderson, D.D., President A. W. Harris, LL.D., Mr. John D. Slayback, and H. C. M. Ingraham, LL.D. By invitation Mr. Randolph F. Purdy was present to represent Mr. Joseph S. Stout, Treasurer.

Bishop Andrews presided, and Dr. King conducted the devotional exercises. Letters were received from Bishop Fowler, Dr. Bridgman, and Mr. J. G. Holmes, regretting their absence.

The Corresponding Secretary read his annual report.

The Treasurer's report was read by Mr. Purdy, and was ordered printed.

The Auditing Committee reported that all securities had been examined and found in good order; all accounts examined and found correct.

The Committee on Publications reported recommending a continuance of **THE CHRISTIAN STUDENT**, and the issuance of such leaflets as might give best information concerning the work of the Board.

The Committee on the Location of Educational Institutions and University Senate and Recognition of Colleges reported that Beaver College had been transferred from the list of academies to the list of colleges upon recommendation of the University Senate.

The Committee on the Cancellation of Loans made its report through the annual report of the Secretary.

The Committee on University Senate reported in the same way.

On motion, the Board ordered spread upon its minutes a tribute to the character and labors of the late Bishop John F. Hurst. (See August number of **THE CHRISTIAN STUDENT**.)

On motion, the Board ordered an appropriation of \$100,000 to be loaned under the rules for the coming year.

The report of the Commission on the Consolidation of Benevolences having been presented and discussed, the Board unanimously adopted the following:

"Resolved, That the Board of Education does not concur in the recommendation of the General Conference Commission touching the consolidation of the benevolent enterprises of the Church, so far as its recommendation concerns the work of the Board of Education."

On motion, the allowance for the Treasurer's expenses was fixed at \$500 for the following year.

The following committees were appointed:

On Appropriations: Bishop Andrews, Bishop Fowler, President Harris, and Dr. Anderson.

Finance: Mr. Slayback, Mr. Holmes, and Mr. Ingraham.

Auditing: Mr. Ingraham, Mr. Slayback, and Mr. Holmes.

Location of Educational Institutions: Bishop Andrews, Dr. King, and Dr. Bridgman.

Cancellation of Loans: Bishop Andrews, Dr. Anderson, and Dr. Lindsay.

University Senate and Recognition of Colleges: Bishop Andrews, Dr. King, Dr. Lindsay, and Dr. Bridgman.

Publications: Dr. Anderson, Mr. Slayback, and Bishop Andrews.

The Corresponding Secretary is a member *ex officio* of all committees.

The following officers were elected for the ensuing year: President, Bishop E. G. Andrews; Recording Secretary, Rev. William F. Anderson; Treasurer, Mr. Joseph S. Stout; Assistant Treasurer, Mr. Randolph F. Purdy.

After the reading and approval of the minutes the Board adjourned.

Corresponding Secretary's Report.

DECEMBER 10, 1903.

To the Board of Education:

I beg to submit herewith my annual report for the year just closing; and since it is the final report for the quadrennium I shall venture to present also the substance of the quadrennial report to be presented to the General Conference.

PERSONAL.

I have first to mention the death of Bishop John Fletcher Hurst, a member of this Board. He passed away in the month of May. In **THE CHRISTIAN STU-**

DENT for August the following minute was published: [See STUDENT for August, 1903.]

I have no doubt that the Board of Education will join with the Corresponding Secretary in this expression of appreciation, only regretting that it is altogether inadequate.

At the recent meeting of the Board of Bishops, Bishop Charles H. Fowler, D.D., LL.D., was appointed a member of the Board of Education to fill Bishop Hurst's unexpired term. I have already assured Bishop Fowler in your behalf, and my own, of our very cordial welcome to membership on the Board, and our pleasure in his appointment. He asks me especially to express his regret that imperative engagements made before his appointment prevent his presence at this meeting; and his assurances of his own great pleasure in the appointment received at the hands of his colleagues.

FINANCES.

Our income from the Children's Day collections for the fiscal year is \$71,240.04, being an increase of \$1,272.88. This is the largest collection in the history of the Board. I am sure the members of the Board will join with me in gratitude to pastors, Sunday school superintendents, and contributors for this splendid offering to our cause.

The income from returned loans is \$29,569.43, a decrease of \$1,154.85.

The income from special contributions and bequests has this year suffered the fate of that source of revenue, and is an entire blank. Two of the years in the preceding quadrennium this fund showed donations amounting to \$25 each, and yet the total gifts during the quadrennium preceding this amounted to \$16,610.84; the total gifts and donations during the quadrennium now closing, including amounts given on annuity, amount to \$49,592.53. It is the experience of all Boards like ours that the income from special gifts and legacies is a variable quantity.

The income from interest, apart from the annuities, is \$15,958.04, an increase of \$315.03. This makes our total available income for the year \$117,125.94.

DISBURSEMENTS.

It will be remembered that a year ago we appropriated \$100,000 for the use of the institutions. During the fiscal year we have actually disbursed \$90,695.05, and had on hand when the fiscal year closed applications from the schools for at least \$5,000 more.

LOANS MADE AND LOANS RETURNED.

The total number of persons aided during the year is 1,687, being a decrease of 2. It ought to be explained that this is for the school year ending last June. The number of persons aided from December to December is much larger than from December to December of the previous year. The school year and the fiscal year do not correspond. The amount of money disbursed directly from the office for the school year ending July 1, 1903, was \$87,904.70. The retained collections in the foreign schools amounted to \$585.56, making a total of \$88,490.26 (this being once more for the school year ending July 1, and not exactly corresponding to the fiscal year ending December 1). The average

amount loaned to each student was \$52.45, being an increase of \$1.96 in average. This is explained by the fact that we are now aiding more advanced students than heretofore, having by order of the Board cut off the primary students.

The detailed statement, showing the nationalities of the students aided, and covering the geographical distributions by schools, intended calling, and departments of study, is also here presented:

STUDENTS AIDED THE LAST YEAR.

Total number.....	1,687
Of this number we had formerly aided.....	983
Aided first time this year.....	704
Male students.....	1,348
Female students.....	339

Nationalities and races:

American (white).....	1,232	Irish	8
American (colored).....	206	Italian	18
Bulgarian	1	Japanese	4
Canadian	29	Norwegian	15
Chinese	1	Scotch	11
Danish	3	Swedish	35
Dutch	1	Swiss	4
English	82	Welsh	4
Finn	3		
German	30	Total	1,687

Geographical distribution of beneficiaries by schools:

New England States.....	218
Middle States.....	389
Western States.....	811
Southern States.....	235
Foreign	34
Total	1,687

Intended calling:

Ministry	828
Missionary	91
Ministry and missionary.....	30
Teaching	417
Other callings.....	321
Total	1,687

Per cent intending to enter the ministry in this country or foreign fields	49
Per cent intending ministry or missionary work, or both.....	56

Departments of study:

Preparatory students, 568, to the amount of.....	\$19,453 66
Collegiate students, 757, to the amount of.....	43,766 16
Theological students, 295, to the amount of.....	20,337 44
Professional students, 67, to the amount of.....	4,933 00

Total \$88,490 26

The total number of students aided from the beginning, in 1873, to July, 1903, is 12,413. The total amount loaned to July 1, 1903, is \$1,249,745.58. The average total amount loaned to each beneficiary is \$100.67.

The number of accounts canceled during the year, other than by payment, is as follows:

For protracted ill health, missionary service, error, and other adequate causes 72, to the amount of..... \$7,090 91

By death 35, to the amount of..... 3,145 38

Total number thus canceled in 1903, 107, to the amount of. 10,236 29

Total number canceled from the beginning, 894, to the amount of 72,684 48

Most of these were old accounts.

CHILDREN'S DAY AND PUBLICATIONS.

Children's Day was observed as usual, with a slight increase in the Children's Day collections. This was the first year of the free Program. It is perhaps too early to say whether the plan adopted a year ago is justified by the outcome or not; it seemed to be made necessary by the circumstances. I think it did result in a very much more extensive use of our Program and incidentally a much wider distribution of information concerning the work of the Board than ever. The Program for the next Children's Day is already under way and is about ready to put in the hands of the printers.

We have distributed much more literature during the year than ever before. I have sent to the members of the Board from time to time such tracts and documents as we have issued, so that you have had full knowledge of the character of the literature being issued in your name. THE CHRISTIAN STUDENT, I believe, has made its own place in the life and thought of the Church. We have abundant evidence of the favor with which it is received and the care with which it is read and preserved.

A year ago the Board instructed the President and Secretary to issue a general educational appeal to the Church, which has been done in the form of special articles in the *Advocates* and THE CHRISTIAN STUDENT and in the form of addresses before the Annual Conferences and the colleges. It is safe to say that no single year in the quadrennium has seen such a widespread distribution of our literature and information concerning our work as the last year has seen.

THE BOARD AND MISSIONS.

It will be remembered that the Board a year ago adopted a special plan for the granting of aid to the schools in foreign lands. I have pleasure in reporting that this action of the Board has been received with the greatest enthusiasm by the workers in the foreign fields. There has not been time for the plans to

be worked out fully, but from every one of our mission fields have come expressions of satisfaction with the plans adopted, and most of them are cordially cooperating with the Board upon the basis already fixed. The members of the Board will be interested to know that of sixty missionaries sent to foreign fields by the Missionary Society last year twenty-four were beneficiaries of our society. Thirty-six of these missionaries were college graduates, and twenty of these were beneficiaries of the Board of Education. I am still persuaded that the Board of Education needs a very large fund from which it could aid *institutions* abroad, as well as students, and that the next great advance in the work of the Board of Education lies in the direction of securing a fund which can be used for the aid of institutions.

STATISTICS.

This being the closing report for the quadrennium, I present to the Board at this time certain figures covering the entire four years.

(1) From the institutions themselves: Comparing the statistics just printed with the statistics for the school year closing June, 1899, we find the following results:

June, 1899, value of buildings and grounds.....	\$16,843,295
June, 1903, value of buildings and grounds.....	21,079,008

Being an increase of..... \$4,235,713

Endowment, June, 1899	\$14,452,625
Endowment, June, 1903	17,990,102

Being an increase of..... \$3,537,477

The value of property and endowment, exclusive of debt:

June, 1899.....	\$28,909,471
June, 1903.....	36,427,640

Being an increase of..... \$7,518,169

It will be seen from this that the Twentieth Century Movement actually brought to the institutions something besides mere promises. These are the statistics of possessions.

There has been an increase of 120 in the number of professors and teachers; of 1,653 professional students; of 1,888 collegiate students; of 3,495 in the grand total of all students, the number reported for the school year ending June, 1903, being 50,040.

There has been an increase of \$658,472 in the total income of the institutions, all of which I think exceedingly gratifying.

(2) The income for the Board of Education is, as I have repeatedly stated, from four principal sources: Children's Day collections, gifts, and bequests, interest on permanent funds, and returned loans.

The total income from the Children's Day collections for the quad-

rennium preceding this was.....	\$241,160 90
For the quadrennium now closing.....	269,500 99

An increase of..... \$28,340 09

The total receipts from gifts and bequests, including annuities for the preceding quadrennium was.....	\$16,610 84
The receipts from gifts and bequests, exclusive of annuities, for the quadrennium just closing were....	\$34,192 53
On annuity	15,400 00
Making a total of gifts and bequests of.....	49,592 53
Being an increase of.....	\$32,981 69
The income from interest on our invested funds for the previous quadrennium was	\$54,456 90
For the quadrennium now closing the income was.....	61,098 12
Being an increase of.....	\$6,641 22
The income from returned loans for the previous quadrennium was.	\$58,636 62
For the quadrennium now closing.....	111,198 53
Being an increase of.....	\$52,561 91
The total income from these four sources for the quadrennium preceding this was.....	\$370,865 26
For this quadrennium	491,390 17
Being an increase of.....	\$120,524 91

APPROPRIATIONS.

A year ago we appropriated \$100,000 for the aid of students. I recommend that we appropriate this amount for the coming year. Our income from Children's Day collections and returned loans will, I think, justify this sum.

LEGISLATION.

I deem it my duty to present to the Board of Education, first, the action of the last General Conference on the subject of the consolidation of the various benevolent societies and Boards of the Church. The General Conference in Chicago adopted the following resolution: "That a commission shall be appointed by the Bishops which shall consist of three Bishops, six laymen, and six ministers, which commission shall consider the question of the consolidation of the benevolent societies of the Church and shall make a plan for consolidation, if it shall be found practicable, and publish such plan in the Church papers, at least one year before the meeting of the next General Conference, and report to the next General Conference." Under this resolution the following Commission was appointed: Bishops, Foos, Walden, and Fowler; Ministers, John F. Goucher, J. M. Buckley, E. O. Thayer, D. L. Rader, S. W. Thomas, and A. N. Fisher; Laymen, R. T. Miller, J. A. Patten, Archer Brown, F. W. Tinnell, George I. Cochran, and E. L. Dobbins.

On Wednesday, July 2, 1902, the Commission reported to the Church, through the Church papers, the following plan of consolidation:

This plan proposes to consolidate our present Benevolent Societies into three great organizations, the work and claims of one of which can be presented and considered during each of three quarters of the Conference year. There will then remain one quarter, during which the interests of the Conference claimants may be presented.

The objects sought by this plan are unity, simplicity, economy, and efficiency.

The Commission is convinced that the adoption of this plan will avoid both a multiplication of collections and a confusing presentation of all benevolences, without reference to their character or importance. And it will give the Church an opportunity thoroughly to consider its three great denominational benevolences—*Foreign Missions, Home Missions, and Church Extension*, and *Education* in all its methods—and secure increased interest, more generous offerings, and more intelligent cooperation for all the benevolent work of the Church.

The Commission, therefore, recommends for adoption by the General Conference the following plan for the consolidation of the Benevolent Societies of the Church:

The several Benevolent Societies of the Church shall be consolidated into three, under the following corporate names: . . .

The Board of Education of the Methodist Episcopal Church, or the Board of Education, Freedmen's Aid, and Sunday Schools of the Methodist Episcopal Church (as the General Conference may determine).

To the Board of Education, etc., shall be committed all the work now under the care of the present Board of Education, the Freedmen's Aid and Southern Education Society, and the Sunday School Union and Tract Society.

To carry out this plan the following readjustments of charters and other arrangements will be necessary: . . .

The Freedmen's Aid and Southern Education Society of the Methodist Episcopal Church is hereby directed to obtain from the State of Ohio an amended act of incorporation under the corporate name of "The Board of Education of the Methodist Episcopal Church," or "The Board of Education, Freedmen's Aid, and Sunday Schools of the Methodist Episcopal Church," but preserving the identity of the existing corporations. And it shall have all the right and privileges and shall assume all the obligations and perform all the duties of the Board of Education incorporated under the laws of the State of New York, and the Sunday School Union incorporated under the laws of the State of New York, and the Tract Society incorporated under the laws of the State of New York.

The office of this Board of Education, etc., shall be in the city of Cincinnati.

The objects of this Board shall be to diffuse generally the blessing of education and Christianity, and especially to establish and maintain, or aid in maintaining, institutions of Christian education among white and colored people, either native or foreign born, and to advance the interests and promote the cause of Sunday schools in the United States and elsewhere under the direction of the General Conference of the Methodist Episcopal Church.

The present Board of Education and the Sunday School Union shall convey all property and moneys held by them severally, and pay the net proceeds of all annuities and of all bequests now held or hereafter received by them to the Board of Education, etc.

The General Conference should provide for the legal continuance of the present Board of Education and the Sunday School Union until all annuities

now held by them have lapsed and all special trusts now committed to them have been executed (which may readily be done under competent legal advice).

The said Board of Education, etc., shall discharge all obligations resting upon the corporations of which it becomes the successor, so that the purpose of the donors of moneys to it and to them shall be sacredly regarded and every trust faithfully performed.

The work done by the Tract Society of the Methodist Episcopal Church shall be committed to the said Board of Education, which shall be responsible for its faithful and efficient prosecution. And the property held by said Tract Society or hereafter contributed for issuing and distributing tracts shall be deposited with or conveyed to the Trustees of the Methodist Episcopal Church, in trust, and administered under the direction of said Board for the purposes for which it was intended.

The Corresponding Secretary or Corresponding Secretaries shall be chosen by the General Conference of the Methodist Episcopal Church to be the Executive Officer or Executive Officers of said Board. The work of the Board of Education, of the Freedmen's Aid and Southern Education Society, and of the Sunday School Union and Tract Society shall be classified and carried forward under its supervision and direction.

In the Discipline and in the annual reports of this Board and elsewhere there shall be added, in parentheses, immediately after the title of the Board, the following words: "In charge of work heretofore done:

- "1. By the Freedmen's Aid and Southern Education Society;
- "2. By the Board of Education;
- "3. By the Sunday School Union;
- "4. By the Tract Society." . . .

(Signed) C. D. FOSS, Chairman.

E. O. THAYER, Secretary.

THE UNIVERSITY SENATE.

The University Senate met in Delaware, O., the guest of the Ohio Wesleyan University, in May, 1903, and transacted certain routine business of a necessary kind. Under the order of the General Conference, a committee was appointed to make the quadrennial revision of the requirements for admission to the baccalaureate degree, which committee was instructed to report at a meeting of the Senate to be held in Evanston, Ill., on February 9, 1904.

In response to a motion passed by the Board of Education at its last annual meeting requesting that a committee be appointed to investigate the educational methods and requirements of the Southern schools, the Senate appointed Presidents Raymond and Bashford and the Corresponding Secretary of the Board of Education to make such visit of investigation. This committee will visit the principal institutions of the South in the month of December, and report to the next meeting of the Senate.

I beg to renew the expression of my gratitude to members of the Board for their uniform kindness and consideration, not only through the year but through the quadrennium now closing.

WILLIAM FRASER McDOWELL,
Corresponding Secretary.

The Treasurer's Report of the Board of Education of the Methodist Episcopal Church, December 1, 1903.

RECEIPTS DURING THE YEAR.		
Interest on investments.....	\$13,930 00	
Interest on bank balances.....	2,028 04	\$15,958 04
Collections	\$70,736 72	
Collections reported from Foreign Conferences.....	503 32	71,240 04
Literature account.....		332 43
Goldthorp Fund		26 00
From returned loan account.....		22,239 12
		\$109,815 63
PAYMENTS DURING THE YEAR.		
Appropriations	\$91,363 20	
Less amount returned.....	667 15	\$90,696 05
Appropriations reported from Foreign Conferences.....		503 32
Corresponding Secretary, salary.....	\$5,000 00	
Corresponding Secretary, traveling expenses.....	318 89	
Clerks, typewriters, stenographers, etc.....	3,252 32	
Postage, printing, stationery, etc.....	8,379 26	
Rent of office.....	650 00	
Rent of safe in safe deposit vault.....	50 00	
Premium on Treasurer's bond.....	100 00	17,750 47
Traveling expenses of members of the Board living out of town		177 97
Annuity.....		129 45
Exchange on out-of-town checks.....		42 35
Taxes on Goldthorp land.....		54 62
Traveling expenses, attending University Senate		492 40
		\$109,815 63
RETURNED LOAN ACCOUNT.		
Receipts during the year		\$29,569 43
Balance on hand December 1, 1902.....		88,407 56
		\$117,976 99
Amount taken over to general account.....		\$22,259 12
Balance on hand December 1, 1903.....		95,717 87
		\$117,976 99
ANNUITY FUND.		
RECEIPTS.		
Interest, various funds.....		\$960 00
Balances December 1, 1902, various funds.....		1,543 37
Balances December 1, 1903, various funds		27 94
		\$2,430 31
PAYMENTS.		
Various annuitants		\$1,186 00
Balances December 1, 1903, various funds.....		1,244 31
		\$2,430 31

TREASURER'S REPORT OF THE BOARD OF EDUCATION—Continued.

LIST OF SECURITIES.		Par Value.	Cost.
50 Missouri Pacific Railway Co.'s 1st mortgage consolidated six per cent bonds.....		\$50,000 00	\$51,633 36
47 New York, Chicago & St. Louis R. R. Co.'s 1st mortgage four per cent bonds.....		47,000 00	41,662 50
6 St. Joseph & Grand Island R. R. Co.'s 1st mortgage four per cent bonds.....		6,000 00	11,361 25
77 shares of St. Joseph & Grand Island R. R. Co.'s 1st preferred stock.....		7,700 00	
23 Chicago Gas Light & Coke Co.'s 1st mortgage five per cent bonds.....		23,000 00	20,888 75
18 Western Union Telegraph Co.'s five per cent bonds.....		18,000 00	18,382 50
6 U. S. Leather Co.'s six per cent bonds.....		6,000 00	6,907 50
47 Southern Pacific Co.'s four per cent gold bonds.....		47,000 00	35,461 25
13 St. Louis, Iron Mountain & Southern Railway Co.'s four per cent bonds.....		13,000 00	11,553 47
184 shares of American Telegraph & Cable Co.'s five per cent stock.....		18,400 00	18,318 25
50 Philadelphia & Reading Co.'s four per cent bonds.....		50,000 00	44,033 75
18 Missouri, Kansas & Texas Railroad Co.'s second mortgage bonds.....		18,000 00	15,042 50
8 Erie Railroad Co.'s general lien four per cent bonds.....		8,000 00	7,063 75
1 Chicago, Rock Island & Pacific Railroad Co.'s four per cent bond.....		1,000 00	866 25
		\$313,100 00	\$283,255 08
LIST OF SECURITIES ON ANNUITY FUND.		Par Value.	Cost.
10 shares of American Telegraph & Cable Co.'s five per cent stock.....		\$1,000 00	\$1,000 00
3 St. Louis, Iron Mountain & Southern Railway Co.'s four per cent bonds.....		3,000 00	2,779 86
1 St. Louis, Iron Mountain & Southern Railway Co.'s five per cent bond.....		1,000 00	861 25
1 U. S. Leather Co.'s six per cent gold bond.....		1,000 00	1,131 25
7 Southern Pacific Co.'s four per cent gold bonds.....		7,000 00	6,128 12
1 Southern Pacific Co.'s four per cent gold bond.....		500 00	
5 Missouri, Kansas & Texas Railroad Co.'s second mortgage bonds.....		5,000 00	4,211 25
2 Erie Railroad Co.'s general lien four per cent bonds.....		2,000 00	1,732 50
		\$20,500 00	\$17,844 23

We have examined the above-described securities, and find them in good order. We have also examined the Treasurer's general account, returned loan account, and Annuity Fund account, and find them correct.

New York, December 9, 1903.

JOHN D. SLAYBACK,
H. C. M. INGRAHAM.

Summary of Receipts from Conferences.

CONFERENCES.	Amount.	CONFERENCES.	Amount.
Alabama.....	\$84 80	North Dakota.....	\$273 46
Arizona Mission.....	54 00	North Indiana.....	1,963 90
Arkansas.....	48 06	North Montana Mission.....	14 00
Atlanta.....	70 00	North Nebraska.....	401 23
Atlantic Mission.....	3 40	North Ohio.....	1,240 90
Austin.....	20 00	North Pacific German Mission.....	20 65
Baltimore.....	1,591 78	Northern Minnesota.....	281 97
Black Hills Mission.....	40 00	Northern New York.....	1,350 69
Blue Ridge.....	8 40	Northern Swedish.....	35 00
California.....	478 20	Northwest Indiana.....	747 90
California German.....	25 50	Northwest Iowa.....	678 40
Central Alabama.....	86 00	Northwest Kansas.....	338 52
Central German.....	154 00	Northwest Nebraska.....	82 92
Central Illinois.....	1,154 85	Norwegian and Danish.....	190 00
Central Missouri.....	178 91	Ohio.....	1,324 30
Central New York.....	1,317 75	Oklahoma.....	360 51
Central Ohio.....	1,159 74	Oregon.....	293 50
Central Pennsylvania.....	2,882 90	Philadelphia.....	2,217 89
Central Swedish.....	166 50	Pittsburg.....	2,692 06
Central Tennessee.....	41 05	Puget Sound.....	449 80
Chicago German.....	109 25	Rock River.....	1,726 23
Cincinnati.....	1,151 01	Saint John's River.....	98 77
Colorado.....	493 89	Saint Louis.....	586 06
Columbia River.....	249 11	Saint Louis German.....	90 00
Dakota.....	375 04	Savannah.....	39 00
Delaware.....	158 00	South Carolina.....	490 50
Des Moines.....	784 54	South Germany.....	39 50
Detroit.....	1,486 70	South Kansas.....	533 51
East German.....	113 00	Southern California.....	710 71
East Maine.....	143 00	Southern German.....	17 00
East Ohio.....	2,307 42	Southern Illinois.....	297 28
East Tennessee.....	111 00	Southwest Kansas.....	801 09
Eastern Swedish.....	37 00	Sweden.....	45 36
Erie.....	1,902 40	Switzerland.....	82 15
Florida.....	111 58	Tennessee.....	184 14
Genesee.....	1,563 10	Texas.....	102 61
Georgia.....	10 00	Troy.....	1,216 06
Gulf Mission.....	59 00	Upper Iowa.....	929 54
Holston.....	397 40	Upper Mississippi.....	76 17
Idaho.....	108 10	Utah Mission.....	111 00
Illinois.....	1,498 47	Vermont.....	515 58
Indiana.....	1,051 95	Virginia.....	252 40
Iowa.....	667 85	Washington.....	482 40
Kalispell Mission.....	11 00	West German.....	113 25
Kansas.....	851 68	West Nebraska.....	214 89
Kentucky.....	231 40	West Texas.....	12 25
Lexington.....	113 15	West Virginia.....	549 30
Lincoln.....	72 62	West Wisconsin.....	443 40
Little Rock.....	166 00	Western Norwegian-Danish.....	0 00
Louisiana.....	141 59	Western Swedish.....	103 00
Maine.....	440 66	Wilmington.....	697 00
Malaysia.....	43 12	Wisconsin.....	749 99
Michigan.....	1,629 30	Wyoming.....	1,308 51
Minnesota.....	472 94	Wyoming Mission.....	70 00
Mississippi.....	180 17	Personal gifts.....	14 00
Missouri.....	607 03		
Mobile.....	36 36		
Montana.....	97 85		
Nebraska.....	578 77		
Nevada Mission.....	2 00		
Newark.....	1,746 56		
New England.....	1,736 38		
New England Southern.....	661 49		
New Hampshire.....	554 45		
New Jersey.....	1,415 82		
New Mexico English Mission.....	80 33		
New Mexico Spanish Mission.....	1 24		
New York.....	2,513 47		
New York East.....	3,255 95		
North Carolina.....	340 89		

Total cash received for the
year ending November
30, 1908.....

\$70,736 72

FOREIGN CONFERENCES REPORTED:

Finland and St. Petersburg (1902) ..	\$22 00
Finland and St. Petersburg (1903) ..	23 00
Italy.....	161 00
Norway.....	63 19
Sweden.....	234 15

\$503 32

Total amount reported by Foreign Conferences..... \$503 32

Add cash collections received for year..... 70,736 72

Grand total..... \$71,240 04

THE WOMAN'S COLLEGE OF BALTIMORE

FOUNDED 1885; OPENED 1888

JOHN FRANKLIN GOUCHER, President

Situation The Woman's College of Baltimore is situated near the northern boundaries of the city of Baltimore, Md., in the new and pleasant residence section, one hundred and fifty feet above tide-water.

Buildings The buildings are six in number—three devoted to instruction and administration, three to residence. All are new, cheerful and commodious, erected particularly for their respective purposes and containing the conveniences devised by modern architectural science. They are heated from a separate boiler house and lighted by electricity from the private plant of the College.

Educational Equipment Ample and thoroughly furnished laboratories facilitate study of the natural sciences by modern methods. The apparatus is of recent type, carefully selected. Maps, charts, engravings, photographs and cabinets of specimens and of objects illustrating natural history and the development of the race are liberally provided. There is a good, modern working library of about ten thousand volumes, while half a million volumes are at the service of students in public and institutional libraries easily accessible.

Course of Study The course of study includes prescribed subjects and elective subjects in about equal proportions. Students who wish to follow particular lines of study are enabled to lay a solid foundation for subsequent specialization. Elective courses are offered in Greek, Latin, French, Spanish, Italian, German, English Literature, including Old and Middle English, Mathematics, Geology, Mineralogy, Physics, Chemistry, Botany, Biology, History, Economics and Sociology. Upon the completion of a course usually requiring four years, the student is graduated with the degree of Bachelor of Arts.

Physical Training and Hygiene Every candidate for the degree is required to pursue a course in physiology and hygiene. A commodious modern gymnasium provides systematic exercises according to the Ling, or Swedish, method under careful trainers and supervision of a physician specially prepared in mechanical therapeutics. Halls are provided for basket ball and courts for tennis and similar sports. Care is taken to prevent excess in these exercises.

Entrance Requirements These are the usual requirements of Eastern Colleges and should be met by graduates of good high schools in which at least one language in addition to Latin is embraced in the course of study. Certificates of preparation which furnish full details will be considered when offered by schools previously accredited and if found sufficient will be accepted as substitutes for examination, otherwise examinations will be necessary. Certificates of the College Entrance Examination Board are accepted.

Numbers The College is now (1904) entering upon its seventeenth session. Its alumni number over five hundred. Recent graduating classes have numbered from fifty to seventy-seven. The freshman class numbers, and for the present is limited to, one hundred and twenty-five. Less than one-third of the students are from the immediate vicinity, the remainder are from all parts of the country. All religious denominations are liberally represented.

Application for Admission Programs of the College courses, regulations for the government of the residence halls, blank forms of application and information upon special subjects will be promptly furnished upon request addressed to

"THE WOMAN'S COLLEGE, BALTIMORE, MD."

ILLINOIS WOMAN'S COLLEGE.

JACKSONVILLE, ILLINOIS.

This is the only College of our Church exclusively for women in all the country from Pennsylvania to California. For thoroughness of work in all departments—literary, music, elocution, and art—it is not surpassed by any other school for women, and it is especially to be commended for its helpful influences on character and life, and for its healthy religious atmosphere.

It is not one of the most expensive schools, but it is one of the best. It gives its students health, vigor, inspiration, Christian Womanliness.

READ WHAT THOSE SAY WHO KNOW.

Dr. Berry, in "Epworth Herald:" "No wonder the attendance at the Illinois Woman's College increases rapidly from year to year. It is a charming Christian home."

Conference Visitors: "We believe there is not a school for women in the United States with a healthier moral tone, and where our girls can be sent with more security for their training in all that is good, than there."

The College has the regular literary courses, and also offers the Finest Advantages in Music, Art, and Elocution.

The attendance is limited. For several years every place has been engaged before the opening in September. For information write to

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JACKSONVILLE, ILLINOIS

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A. W. HARRIS, Director, Port Deposit, Md.

Reference to Bishop Andrews, Bishop Foss, Secretary McDowell, Chancellor Day.

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FIVE COLLEGES. ELEGANT BUILDINGS.

180 PROFESSORS AND INSTRUCTORS.

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Gives instruction by text-book and case system. On its faculty are some of the greatest lawyers of New York.

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Offers Mechanical Engineering, Civil Engineering and Electrical Engineering Courses. (New building and equipment.)

OVER FORTY

Of the leading universities and colleges of this country and Europe are represented by mature and progressive scholars on the faculty of the College. Only the highest talent to be found at home and abroad is permitted to give instruction in Fine Arts. The work is so arranged that students taking both their College and Medical or Law Courses at Syracuse save one year's time. Pedagogical Courses have been established, giving our students the advantage of first-class teachers' certificates formerly granted only to graduates of State Normal Schools. Liberal electives. Both sexes are admitted. Tuition expenses are so moderate that they are less than the fees in some colleges where free tuition is given. Send for catalogue.

JAMES ROSCOE DAY, S.T.D., LL.D., Chancellor,

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Expenses moderate. Good board at low rates may be secured at the College Commons.

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Examinations for admission begin at 9 A. M., June 30 and September 28, 1904.

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Rev. BRADFORD P. RAYMOND, D.D., LL.D., President.

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—Extract from a student's letter.

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Vol. 5

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No. 4

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Published Quarterly

BY THE

BOARD OF EDUCATION
OF THE
METHODIST EPISCOPAL CHURCH

150 Fifth Avenue, New York

WILLIAM F. ANDERSON, Editor



Subscription Price, - 25 Cents a Year

Trustees and Officers of the Board of Education OF THE METHODIST EPISCOPAL CHURCH

APPOINTED BY THE GENERAL CONFERENCE

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 MR. H. C. M. INGRAHAM, New York.
 MR. J. EDGAR LEAYCRAFT, New York.

TERM TO EXPIRE IN 1912

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THE REV. BISHOP CHARLES H. FOWLER, New York.
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The Christian Ideal

"To defend the soul, its interests, its rights, its dignity, is our most pressing duty. What the writer, the teacher, the pastor, the philosopher, has to do is to defend humanity in man. Man! the true man, the ideal man! Such should be their motto, their rallying cry. War to all that debases, diminishes, hinders, and degrades him; protection for all that fortifies, ennobles, and raises him. The test of every religious, political, or educational system is the man which it forms. If a system injures the intelligence it is bad. If it injures the character it is vicious. If it injures the conscience it is criminal."—*Amiel's Journal*.

"In the sanctuary of the soul, make ready the kingdom of heaven. . . . Deliver the oppressed, give a country to the exile, a hearth to the disinherited, a companion to the solitary. Wreathe the brows of the vanquished, right wrongs, bridge chasms. It is in us that the victory over the world begins, if first we have cleansed our hearts, blotted out the old iniquity, rejected hatred, willed the good with all the strength of our resolution, accepted the sacrifice. Do not haul down the flag of the ideal before the demonstrations of a gross reality. Lift up your heart, my son! When brute force triumphs without, when foolishness and wickedness vaunt themselves and receive the plaudits of the crowd, it is time to offer to the ideal the homage of the soul. Do not love it half-heartedly, tamely, with regret, as something impossible and condemned already. Give it all your faith. Move in its light, and even the darkness around you will become day."—*Charles Wagner, The Better Way*.

Notes

We are under obligation to Mr. John S. Huyler, of New York city, and to Mr. J. S. Ulland, Fergus Falls, Minnesota, for special gifts during the past month.

We regret, through no fault of ours, that injustice was done to Syracuse University in the tabulated showing of our institutions as published in the November number of THE CHRISTIAN STUDENT. We credited Syracuse University with 186 professors and teachers. The number should be 201, as shown in the advertisement of that institution in this issue. We are glad to make this correction.

The Pastoral Opportunity of the College Professor

I

BY PRESIDENT BURRIS A. JENKINS, A.M., D.D., KENTUCKY UNIVERSITY, LEXINGTON,
KENTUCKY

No class of people stands more in need of wise and strong guidance than do college students. There are many obstacles to moral and religious development in college life that are not often to be found operating so strongly elsewhere. There is the upheaval that comes with the change from a possibly narrow home training to the broader ideas and manners of a modern college. The religious conceptions that the student brings with him he finds impossible in the new atmosphere; and because he cannot have his old word about God, he may have no word at all. There are new temptations in the new-found freedom. There may be undue absorption in athletics. Or one may devote himself to purely intellectual pursuits, giving attention to the mind to the exclusion of the heart and the will. It was this, no doubt, that Professor Peabody referred to when he once said: "A man in the university must fight to keep his soul alive."

There is moreover that natural, and the student thinks inevitable, break with close church connection. Instead of the church there are religious Associations which too often—not always—are in the hands of the weaker men. And the college student will not follow leadership that is not strong and virile. Places for these Associations and all other religious activities are not adequate and attractive. Chapel services are stale, flat, and unprofitable. The religion that students hear preached is too often formal and mechanical. There is a confusion of theology with religion. Religion as preached is not a real, rational thing. There is a lack of contact with a vigorous religious life, embodied in some man. There is too much professionalism in religious life. Adequate official recognition of the necessity for religious training is lacking.

Some would meet this need for pastoral care among our college students with a salaried pastor, employed specifically to do this work; and in some colleges this may solve the problem. But perhaps in most institutions the professional character of the worker would make against his influence with the very men there is most need to reach. Who then shall exert the needed influence? Who but the student's teacher, guide, and—as he ought to be—friend, the college professor. Surely, it follows from the conditions just described that few men have such opportunities to help others as he. Students are still hero-worshippers. The college man thinks he has outgrown much of this, and feels more or less disillusioned; sentiment is squeezed down to its smallest compass. Nevertheless, covertly he is ready to pay tribute to a man whom he thinks of heroic mold. The student comes to see, if he is at all penetrating, a clearness of mind, a capability, and an energy, perhaps even an aptitude for affairs which, if it were turned into the channels of trade, would bring twice and three times the commercial return that comes from a college salary. Any student is quick to appreciate such sacrifice. It opens the way for entrance to his heart. If this is backed up by strong qualities, admirable traits, charm of person, no man may secure firmer hold on another's affections. He may nickname his professor, he may rail at him at commons,

but in his heart the student admires, perhaps even loves, the man. In Morley's Gladstone there is a passage from the pen of the great premier, telling how, years after his Eton career, he sat down to a dinner in honor of the severe old headmaster who had flogged every boy in the school, most of them many times. They had all hated him, they said. But when he rose to speak at that dinner, such a storm of applause never greeted a triumphant parliamentarian; and tears of affection actually overflowed all eyes. What is true of the master is also true, let us hope, of the college professor, whether he knows it or not. No man has a greater leverage for good than he.

So keenly do the professors themselves realize this fact that almost uniformly do they declare that moral and spiritual qualifications should be taken into account in the selection of a man to fill a college chair. Not that theology or dogma should have a bearing, not that scholarship should be sacrificed, or that any man may maintain his place without the needed intellectual equipment. But, other things being equal, the moral and religious man should be chosen in preference to one lacking these requisites. Even further, a man of marked moral and spiritual power may well be chosen in preference to a better scholar lacking these qualities.

But what, now, specifically is the pastoral work a professor may properly do? Most of it, no doubt, is to be unconscious. Not so much what he sets out to do, as what he unconsciously is—that is the marrow. After all, this is the best of the work any man ever does anywhere—being is better than doing. One of Phillips Brooks's best sermons was on "Unconscious Influence." The best professor is not the man who talks most, moralizes most, or even knows most, but the one who is most. In the class room his pastoral power will be felt, even though he knows not that power goes forth out of him. His serenity, his equipoise, his self-mastery in trying moments, his uniform cheerfulness no matter what heart of depression may be in him, his willingness to confess his own ignorance upon occasion, will all have direct effect in molding the fine clay before him.

Class-room discussions, on most topics, open the way for molding opinions and volitions of students. These discussions often turn on principles of the highest idealism. If the instructor is a man of sterling character, his utterances, consciously or unconsciously, will shape the destiny of his hearers. His attitudes, his convictions, his ideals, will all be exposed; and, entirely without care on his part, he will lay bare his soul for inspection. There is no jury more keenly alert, more unbiased, more unerring, more relentless, than that which sits in those chairs before the college professor. No hidden weakness escapes them, and none but has its effect upon their own moral fiber. Is there pomposity? It excites contempt. Is there irritability? It begets its kind. Is there indolence? The effect is instantaneous on character.

Out of the class room, too, the professor continues to exert, so far as he comes in contact with his students, the same unconscious influence. And here, perhaps, the small college has the larger opportunity, for such out-of-class companionship is more possible in the small college than in the large one. But in any institution there are always students who will eagerly follow up any encouragement from their instructors toward close relations. A walk together, a fifteen minutes' chat at a public reception, a chance meeting on a car or railway train, a little interview in the corner of the library, or after class in the lecture room, may tell powerfully on the life of a student. He perhaps

will never forget the teacher's words; or if he does, he will never escape from the subconscious impression left upon him. There are men powerful in these ways who would be greatly surprised if called pastoral professors, and who would very likely resent the imputation. But they are men honestly after truth, and truly after honesty. They are transparent men, simple men. They are not men working for money, nor yet men working for fame; but they are painting the thing as they see it for the God of things as they are.

Now, to turn to the possibilities for conscious effort. There are the same large possibilities open for the college professor here. He may call on men when they are ill, and that, too, without great loss of time. No call will be half so valued by the patient. Yet I have known many a man to lie abed for days, even weeks, without a professor's call. Such a time is the very occasion when self-esteem is at its lowest, when the bars are down, and when approach is easy. Preaching is not desirable even then, but a cheery, honest, hearty entrance.

Evenings at home may be kept without any great sacrifice of time. There was one professor in former days who with his wife reserved Sunday evenings after church. Not many came at any one time; but a great many came in the course of the year. The wide window seat looked inviting, the big chairs, the bookshelves, the soft lamplight, the open fire, and the smell of home—all softened the heart of a self-sufficient young citizen of the world. One or two men may occasionally be invited to dine. This means much to the students. It is surprising how many go a whole year, or possibly four years, without such an invitation from anyone.

A man bent on being useful can find no better opening than in teaching a Sunday school class or an evening Bible class. Perhaps one reason why the college man refuses to go to Sunday school is that there are no teachers of the same caliber as those he faces every day. Let a popular college professor take a class, and there is no trouble to fill it. Perhaps the best Bible classes in this country are led by college men. Only the pity is that there are not more. One man in a state normal school out west—a professor of physics—has rented a hall in the town, furnished it out of his own pocket, and lectures there on the Bible every Saturday night to about five hundred men. The largest mission study class in the world is conducted by a professor at an obscure little college in Ohio.

The chapel services may be turned to good account, if the presiding officer is aware of his opportunity. Has he a professor with large influence and the gift of speech? He will make use of such a man. Are there ministers or laymen who know how to deliver straight sermons without preaching? He will press them into service. Is there a robust soloist or instrumentalist easy of access? There may be found room for such in the period of devotion, if the institution is short of funds for a regularly drilled and highly trained choir. Good hymns will be used. Attention will be paid to the reading of Scripture. The prayers will be carefully thought out. In all these ways the college—especially the small college, in which the chapel service is the center of the college life—has a great opportunity. And what a boon to the president is the professor who realizes and is willing to shoulder his pastoral responsibilities. This pastoral work of a college professor is a great joy. Indeed, a professorship is in itself a great joy. It has great compensations, great inspirations.

II

BY PROFESSOR WILLIAM NORTH RICE, PH.D., LL.D., WESLEYAN UNIVERSITY,
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I wish to call attention to one special condition of student life which emphasizes the need of such religious influence as is contemplated in our present discussion. College students are almost inevitably cut off from any normal church associations. Their relation with their home churches can be little more than nominal; and, in the great majority of cases, a college body is so much a community by itself that the students come into no real and vital relation with the churches of the town in which the college is situated. This condition, which seems inevitable, makes more imperative the demand for whatever of religious influence may be exerted within the college.

I am disposed to speak of the pastoral opportunity of college professors in a somewhat narrower sense than that in which the phrase has been used by President Jenkins. Of course, the unconscious influence of a good life is felt by all who come within the sphere of one's acquaintance; and it is doubtless true that, in general, our unconscious influence is greater than our conscious and intentional influence. Nor have I any disposition to undervalue the moral influence which a professor of the right type of character will exert in the lecture room. The transparent candor which cares more for truth than for one's own imagined infallibility, and which is willing to answer a question with a frank confession of ignorance or of error, is worth more than a good many homilies on the law of veracity. But I incline to think that the phrase "pastoral opportunity" was intended to point us rather to the opportunity which the college professor has for more or less direct conversation with individual students on ethical and religious subjects. At any rate, it may not be untimely to emphasize this special phase of our opportunity.

There can be no doubt that the change which has passed over our American college in the last half century tends toward the diminution of this sort of influence on the part of the teachers. We may express that change in a single word by saying that the American college has become "Germanized"; it has grown more and more like a German university. How far the change has been for good, and how far for evil, we need not discuss. The change is a fact; and its effects are inevitable. Fifty years ago the American college had a fixed and narrow curriculum, including no very advanced work. Any college graduate of high rank in scholarship was supposed to be competent to teach any study of the college course. In Yale College, in the distribution of work among the tutors, the senior tutor had his choice among the three departments, Latin, Greek, and mathematics; so that a tutor who remained for a term of several years sometimes had the three departments in succession. Now the fixed curriculum has given place in nearly all the American colleges to a very large range of elective studies. Undergraduates who choose to specialize in any one department do work of a much more advanced character than the work done in the colleges a half century ago. Not only the larger colleges, but also many of the smaller ones, have a considerable number of graduate students, who are pursuing still more advanced courses of study. The wider scope and more advanced character of instruction necessitate the employment of thoroughly trained specialists as instructors.

These facts tend in two ways to diminish what may be called, in the narrow

sense which I have indicated, the pastoral work of the professors. In the first place, the imperative demand for specialists leads inevitably to the result that qualifications other than special knowledge of the subject to be taught have less weight than formerly in the selection of instructors. When it could be assumed that any college graduate of high standing knew enough to teach any subject in the college course, the teachers could be selected largely on the basis of their general type of character—intellectual, moral, religious, and social. If, on the other hand, we are seeking for a man who will give a laboratory course in microscopic petrography, or bacteriology, or physiological psychology, the choice must be limited to the comparatively small number of available candidates who have made themselves experts in that specialty. It is almost inevitable that in some cases men should be selected whose general type of character is not such as to make their influence upon their students all that could be desired.

The same change in the character of our American colleges tends to diminish the pastoral work of college professors by the more exacting demands upon the professors in their departmental work. Not only must a man be a specialist in order to be called to a professorship, but he must make himself more and more of a specialist after he enters upon his official duties. The more advanced instruction which is given, not only in the great universities, but in the smaller colleges, makes great demands upon the time of the instructor. A single graduate student who is pursuing some investigation under the direction of a professor may require and may justify a greater expenditure of that professor's time than a large class in an elementary study. The spirit of the times demands that our colleges should be places of research as well as places of instruction. A professor is and ought to be deemed unsatisfactory if he is not doing something in the line of original investigation. Only the investigator can be the right sort of teacher for advanced students. Under the pressure of this exacting demand for work in instruction and research, the conscientious teacher finds it very hard to take time for personal conversation with students, however highly he may estimate the importance of that means of influence. There is a tendency which every college professor of our generation must feel, however conscientiously he may struggle against it, to limit his sense of responsibility to the conduct of his lectures and laboratory work, and to ignore any obligation to exert any moral influence upon his students other than that which comes spontaneously from his own purity of life and fidelity in official duty.

I believe that this Department of the Religious Education Association can do no better work than to protest against this tendency. Science was made for man, and not man for science. The development of character is a greater work than the discovery or the teaching of details of scientific fact and theory. In college administration we must demand that greater attention be given to moral and religious character in the selection of professors. In our own life and work we must recognize that our responsibility for the character of our students is not all discharged by the maintenance of a good example in general conduct, or by the exhibition of manliness in the class room, however important these things may be. We must recognize the obligation to make some direct and conscious effort to save the students under our influence from evil courses in thought and action, and to bring them into loyalty to the highest ideals, even though our investigations go on a little more slowly, and our books and papers are published a little less frequently. In one respect, it becomes us to note, our

pastoral opportunity is increased by the change in educational methods. Every professor has a small body of students who take his advanced electives, with whom he comes naturally into somewhat intimate association. In his relations with that group of students he may well recognize his pastoral opportunity.

Among the most precious memories which a third of a century of teaching has brought to me is the memory of an instance now and then in which some student has gone from my college room with a new purpose that has developed into a better and truer life. Yet I hardly dare to enjoy those precious memories. The gratitude which I feel for them is almost lost in the feeling of shame and penitence that those instances have been so few. Perhaps in that word of confession I speak the experience of other Christian teachers as well as my own. —*From The Bible in Practical Life, being Proceedings of the Second Convention of the Religious Education Association at Philadelphia, 1904.*

Course of Study for Ministers and for Others Who May Be Interested

In response to the formal action of some of our Conferences and the informal request made by many individuals, the Corresponding Secretary of the Board of Education presents herewith a course of study designed especially for the use of ministers after the completion of the regular Conference course, and for any others who may wish to pursue it.

In arranging this outline the Secretary has called to his assistance many specialists who rank among the best scholars of our church, most of them in our educational institutions. He has also consulted a number of distinguished scholars of other denominations. He gladly acknowledges the large assistance which has thus been received and his consequent obligation to these good friends.

Many of the books named have been read thoroughly. In the nature of the case it has not been possible to read all of them. But each volume mentioned which has not been read entire has been carefully examined and has been placed in the list after deliberate consideration of its merits. The fact that this course presupposes the regular Conference course of study will account for the absence from the list of some notable books which otherwise would have been named.

Of course, it could not be expected in a series of books covering so wide a range of subjects that any individual would undertake to make himself responsible for every detail of their authors' teachings. The Secretary frankly admits that he does not agree with certain positions taken by some of these authors. His aim has not been to select books with which he would personally agree in every particular. He has not sought to foist his own views upon the church, nor by them to limit his recommendations, but to bring to the attention of those who might be interested in the various subjects the ablest discussions obtainable upon these lines of investigation. The selections have been finally made after wide research and close reflection. There is not a book in the entire course which will not minister to a large and intelligent faith. Taken together in groups they will furnish a comprehensive view of the respective fields covered by the outline.

The need of systematic work after the completion of the Conference course of study is self-evident. The realization of this need led to the action of the Conferences referred to and has been expressed very frequently in personal conversation by a large number of ministers. The temptation to scrappiness is a

common one. Much valuable time is frittered away in haphazard work. It is hoped that this outline course of study may be serviceable in inducing systematic mental application.

The Rev. Benjamin M. Adams, that preëminent servant of God, used to say to the young ministers, "If you would retain a young heart and remain an enthusiast all your life ever keep living on the line of discovery." There is a wealth of wisdom in the saying. So long as a man lives on the line of discovery he is no danger of the dead line. Indeed, there is not other safeguard against the dead line. It is true of all life that the moment of the cessation of growth marks the beginning of decay. The intellectual life of the preacher is no exception to this general law.

It is said that upon the tomb of John Richard Green, the great English historian, is the inscription, "He died learning." So should every man. And better still, so *may* every man. Alexander while yet a young man may sit down and weep because there are no more worlds to conquer, but such an attitude is not possible at any time of life to the man who, like Bacon, accepts for himself the motto, "I have taken all knowledge for my realm." It is remarkable how men of vigorous intellectual life retain the qualities of youth in the advanced years. Men like Victor Hugo and Gladstone are fine instances.

Moreover, there is a very close relationship between a vigorous intellectual life and the highest spiritual attainment. Those who disassociate the two in their own thought do great injustice to the facts. He who has not learned that one of the best methods of escape from spiritual apathy is through strenuous intellectual effort has studied to poor advantage indeed. Intellectual slovenliness and true spirituality do not agree happily in close companionship.

It is recommended that the mastery of one of these courses of study be undertaken as an extra line of work for a year. In no case ought any minister undertake to cover more than two in that time, and one thoroughly mastered would be better.

With the single exception of the Hastings Bible Dictionary every volume herein named may be obtained through our Book Concern. This dictionary is published by Charles Scribner's Sons, of New York, and is sold by subscription only. In case those desiring to order it do not know an agent through whom the order may be placed, they may order directly from the publishers, and we should be pleased if they would kindly mention **THE CHRISTIAN STUDENT**.

COURSE IN BIBLE STUDY

For the entire subject of biblical investigation undoubtedly the best thing published in recent years is the Hastings Dictionary of the Bible, five volumes (1900). In addition we recommend the following:

The Bible in Practical Life (1904), being Proceedings of the Second Convention of the Religious Education Association.

An Introduction to the Literature of the Old Testament (1897), S. R. Driver, D.D., Regius Professor, Oxford.

Old Testament Prophecy (1903), the late A. B. Davidson, D.D., LL.D., Litt.D., Professor of Hebrew, New College, Edinburgh.

The Theology of the Old Testament (1904), A. B. Davidson.

The Doctrine of the Prophets (1892), A. F. Kirkpatrick, D.D., Regius Professor of Hebrew and Fellow of Trinity College.

- The Life of Our Lord, considered in its historical, chronological, and geographical relations (1891), Samuel J. Andrews.
- Studies of the Portrait of Christ (1899), two volumes, George Matheson, D.D., M.A., F.R.S.E.
- Studies of the Man Jesus Christ (1896), Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions.
- The Theology of the New Testament (1899), George Barker Stevens, D.D., Ph.D., Professor of Systematic Theology in Yale University.
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- Types of Ethical Theory (two volumes) (1885), James Martineau, D.D., S.T.D., D.C.L., LL.D.
- The Making of Character (1900), by John MacCunn, M.A., LL.D., Balliol College, Oxford, Professor of Philosophy in University College, Liverpool.
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- Philosophy of Theism (1899), Alexander Campbell Fraser, LL.D., Emeritus Professor of Logic and Metaphysics, University of Edinburgh; D.C.L., Oxford.
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- The Idea of God as Affected by Modern Knowledge (1885), John Fiske.

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- Principles of Western Civilization (1902), Benjamin Kidd.
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- The Elements of Sociology (1902), Franklin Henry Giddings, M.A., Ph.D., Professor of Sociology in Columbia University, New York city.
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- American Charities (1894), Amos G. Warner, Professor of Economics and Social Science in the Leland Stanford Jr. University.
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- A Dividend to Labor (1899), a study of employers' welfare institutions, Nicholas Paine Gilman.
- The Saloon Problem and Social Reform (1904), John M. Barker, Ph.D., Professor of Sociology in Boston Theological Seminary.
- A Century of Drink Reform in the United States (1904), August F. Fehlandt.
- The Liquor Problem (1897), Frederick H. Wines and John Koren, prepared for the Committee of Fifty.
- Substitutes for the Saloon (1901), Raymond Calkins, prepared for the Committee of Fifty.

COURSE IN THEOLOGY

- The Place of Christ in Modern Theology (1893), A. M. Fairbairn, D.D., Principal of Mansfield College, Oxford.
- System of Christian Doctrine (1903), Henry C. Sheldon, Professor in Boston University.
- An Outline of Christian Theology (1894), William Newton Clark, D.D., Professor of Christian Theology in Colgate University.
- Theology of the Old Testament (1873), Dr. Gust. Fr. Oehler, late Professor Ordinarius of Theology in Tübingen.
- Biblical Theology of the New Testament (1879), Dr. Bernhard Weiss, Counselor of the Consistory and Professor of Theology in Berlin.
- The Christian View of God and the World (1893), James Orr, D.D., Professor of Apologetics and Systematic Theology, United Free Church College, Glasgow.

The Christian Doctrine of Immortality (1895), Stewart D. F. Salmond, M.A., D.D., F.E.I.S., Principal and Professor of Theology, United Free Church College, Aberdeen.

Reconstruction in Theology (1901), Henry Churchill King, President of Oberlin College.

Life Everlasting (1901), John Fiske.

The Annual Meeting of the Board of Education

The annual meeting of the Board of Education of the Methodist Episcopal Church was held in the office of the Board, 150 Fifth Avenue, New York, on Thursday, December 8, 1904, at 2 P. M., with the following members present: Bishop E. G. Andrews, D.D., LL.D., the Rev. J. W. Lindsay, D.D., the Rev. William F. King, D.D., the Rev. Ezra S. Tipple, D.D., President A. W. Harris, LL.D., H. C. M. Ingraham, LL.D., Mr. J. Edgar Leaycraft, Mr. Robert F. Raymond, and Mr. Durbin Horne.

Bishop Andrews presided and Dr. Harris conducted the devotional exercises. Word was received from Bishop Fowler, Dr. Bridgman, and Mr. Slayback regretting their absence.

The Corresponding Secretary read his annual report, and such parts of it were ordered printed in the church press as would be of interest to the public.

Mr. J. Edgar Leaycraft, Treasurer, presented his report, which was ordered printed.

The Auditing Committee reported that a meeting of the committee had been held after the death of Mr. Jos. S. Stout, former Treasurer, and that all accounts of the Treasurer had been audited and that all accounts and all securities were found correct in form and substance before they were transferred to the new Treasurer, Mr. J. Edgar Leaycraft. On motion the report was approved. (A further report of the Auditing Committee will be found at the close of the Treasurer's report, on page 21.)

The Committee on Publications reported recommending the continuance of THE CHRISTIAN STUDENT and the issuance of such leaflets as might best give information concerning the work of the Board.

The Committee on University Senate reported through the Annual Report of the Corresponding Secretary with regard to certain important action at the last meeting of the Senate. (See Secretary's Report.)

The Committee on the Cancellation of Loans made its report in the same way.

On motion, the Board ordered an appropriation of \$110,000 to be loaned under the rules for the coming year.

The Corresponding Secretary asked consideration of the question of loans to foreign students in our schools in this country and to students in foreign schools, and after discussion the subject was referred to the Committee on the Cancellation of Loans, to consider and report to the Board at its next meeting some policy in accord with which loans may be made to foreign students in the future and past loans considered.

On motion, the allowance for the Treasurer's expenses was fixed at \$600 for the coming year.

The following officers were elected: President, Bishop E. G. Andrews; Recording Secretary, the Rev. Ezra S. Tipple; Treasurer, Mr. J. Edgar Leaycraft.

The following committees were appointed:

On Appropriations: Bishop Andrews, Bishop Fowler, President Harris, and Dr. Tipple.

On Finance: Mr. Slayback, Mr. Leaycraft, and Mr. Ingraham.

Auditing: Mr. Ingraham, Mr. Slayback, and Mr. Horne.

Location of Educational Institutions: Bishop Andrews, Dr. King, and Dr. Bridgman.

Cancellation of Loans: Bishop Andrews, Bishop Fowler, Dr. Lindsay, and Mr. Raymond.

University Senate and Recognition of Colleges: Bishop Andrews, Dr. King, Dr. Lindsay, and Dr. Bridgman.

Publications: Mr. Raymond, Mr. Slayback, and Bishop Andrews.

The Corresponding Secretary is a member *ex officio* of all committees.

After the reading and approval of the minutes the Board adjourned.

Corresponding Secretary's Report

DECEMBER 8, 1904.

To the Board of Education:

I beg herewith to submit my annual report for the year:

PERSONAL

It is a real pleasure for me first of all to make mention of the excellent condition of the affairs of the office as left by my honored predecessor Dr. (now Bishop) William F. McDowell.

It is with profound sorrow that I must note the death of two former servants of the Board of Education—Jos. Suydam Stout, of New York, and John G. Holmes, of Pittsburg. THE CHRISTIAN STUDENT for August contained a brief tribute to the memory of Mr. Stout, and the issue for November a tribute to the memory of Mr. Holmes. The Board of Education is now asked to make permanent record of its appreciation of the splendid services of these two honored members.

At the recent meeting of the Board of Bishops held in New Haven Mr. Durbin Horne was elected to fill the vacancy caused by the death of Mr. Holmes. I have already assured Mr. Horne of our pleasure in his appointment.

FINANCES

The income from Children's Day collections during the fiscal year is \$71,541.44, an increase of \$301.40. This is the largest collection in the history of the Board. We are deeply grateful to pastors, Sunday school superintendents, and contributors throughout the church for this magnificent offering to our cause.

The income from Returned Loans is \$28,811.25, being a decrease of \$758.18. It is easy to account for this decrease. We have found the most efficient way of making collections to be through some representative of the faculty of the institution at which the beneficiary has been a student. Two of our most efficient collectors have not been able for good reasons to devote the usual

amount of time to this work during the past year. The heads of our institutions can render the Board great service by putting this work into the hands of some businesslike and energetic member of the faculty.

The income from special contributions and bequests is a blank this year as it was last. It is to be expected, of course, that this source of revenue will be a variable quantity.

There has been an additional income from the sale of portions of the Goldthorpe estate amounting to \$303.21.

In response to the suggestion made from time to time by my predecessor in office a new fund has been formed for the aid of needy institutions. One friend sent us a check for \$250 and another a check for \$25. It is a small beginning for a work along a line of great need. It is certainly hoped that the friends of Christian education will make it possible for our Board to be of material assistance to the struggling institutions of the church.

The income from interest apart from annuities is \$16,086.20. This makes our total available income for the year \$117,521.87.¹

DISBURSEMENTS

It will be recalled that a year ago we appropriated \$100,000 for the use of institutions, to be loaned to students. During the year we have disbursed in loans \$99,255.76, and had on hand at the close of the fiscal year, November 30, applications from schools for at least \$5,000 more. It will thus be seen that we have disbursed in loans \$8,560.71 beyond the amount loaned last year. The demand of our institutions for loans to students is larger than at any other time in the history of the society. I therefore recommend that the amount appropriated for the use of institutions this year be \$110,000.

LOANS MADE AND LOANS RETURNED

The total number of students aided during the year is 1,723, being an increase of 36. This is for the school year ending last June. The number of persons aided from December to December is much larger than from December to December of the previous year. The school year and the fiscal year do not correspond. The amount of money disbursed directly for the school year ending July 1, 1904, was \$93,652.51. The retained collections in the foreign schools amounted to \$257.15, making a total of \$93,909.66, this being once more for the school year ending July 1 and not exactly corresponding to the fiscal year ending December 1. The average amount loaned to each student was \$54.50, being an increase of \$2.05 in average.

The number of students aided last year, also detailed statement showing nationality of students aided, and covering geographical distribution of beneficiaries by schools, intended calling, and departments of study, is also here presented:

Total number.....	1,723
Of this number we had formerly aided.....	1,019
Aided first time this year.....	704
Men students.....	1,376
Women students.....	347

¹ These figures differ somewhat from those reported in connection with the annual meeting of the Board recently published in the church papers. Certain items have been added to the interest account which it has been customary to include in former years, but which were omitted by an oversight.

Nationalities and races:

American (white)	1,266
American (colored)	203
Canadian	28
Chinese	1
Danish	4
English	96
Finn	4
French	1
German	34
Irish	5
Italian	14
Japanese	4
Norwegian	16
Scotch	9
Spanish	2
Swedish	29
Swiss	3
Welsh	4

Total 1,723

Geographical distribution of beneficiaries by schools:

New England States.....	201
Middle States	441
Western States	807
Southern States	230
Foreign	44

Total 1,723

Intended callings:

Ministry	799
Missionary	115
Ministry and missionary.....	24
Teaching	436
Other callings	349

Total 1,723

Per cent intending to enter the ministry in this country or
foreign fields 48

Per cent intending ministry or missionary work, or both.. 54

Departments of study:

Preparatory students, 532, to the amount of.....	\$20,093.84
Collegiate students, 841, to the amount of.....	49,644.57
Theological students, 287, to the amount of.....	18,886.25
Professional students, 63, to the amount of.....	5,285.00

Total \$93,909.66

The total number of students aided from the beginning in 1873 to July, 1904, is 13,117. The total amount loaned to July 1, 1904, is \$1,343,655.24. The average total amount loaned to each beneficiary is \$102.43. Amount returned to November 30, 1904, \$249,420.56.

The number of accounts canceled during the year, other than by payment, is as follows:

For protracted impaired health, missionary service, error, and other adequate causes, 14, to the amount of	\$1,097.14
By death, 14, to the amount of	1,416.30
Total number thus canceled in 1904, 28, to the amount of	2,513.44
Total number canceled from the beginning, 921, to the amount of	75,197.78

Most of these were old accounts.

CHILDREN'S DAY AND PUBLICATIONS

Children's Day was observed as usual in June with an increase in the collections as noted above. Programs issued by the Board were sold to the number of 465,226.

The Children's Day Program for next year is now in course of preparation and will be issued in due time.

It will be the effort of the Corresponding Secretary to make THE CHRISTIAN STUDENT increasingly valuable to ministers and others. He was requested by the formal action of several Conferences in the West to outline a course of study suitable for ministers after they have finished the regular Conference course. Such a course of study is in process of preparation and will be published in the February issue of THE CHRISTIAN STUDENT. (See pages 9-14.)

THE BOARD AND MISSIONS

The work of the Board in behalf of foreign students in our American schools and of our students in foreign schools is being very highly appreciated. The need of such work becomes increasingly apparent. Regarded from the philanthropic point of view there can be no doubt as to the wisdom of the extension of the ministry of our society in this direction.

THE PROPOSED CONSOLIDATION

In view of the proposed consolidation of our society with other benevolent institutions in the church, and the appointment of a commission by order of the General Conference to effect such a consolidation, I recommend the appointment of a committee from the Board of Education as a medium of communication between the Board and the commission. (Agreeable to the foregoing recommendation such a committee was afterward appointed, consisting of the Corresponding Secretary, Robert F. Raymond, and J. Edgar Leaycraft.)

THE UNIVERSITY SENATE

An important meeting of the Senate was held at Evanston, Illinois, beginning February 9, 1904. Several matters of importance came before the body. That probably of most general interest to the church was the report of the committee appointed at the previous meeting of the Senate to make the quadrennial revision of the requirements for admission to the baccalaureate degree. The whole subject was handled in a very thorough manner, with the result that model curricula were prescribed for institutions of subcollegiate grade and for colleges as well. This action of the Senate was published in pamphlet form, under the auspices of the Board of Education, and will be furnished free upon application to the representatives of all our institutions. It is expected that it will prove exceedingly valuable throughout the church in the elevation of the standards of the institutions which are yet in their formative period, and in securing a uniformity of scholastic requirements in all the schools of the church.

CONFERENCE AND COLLEGE VISITATION

My first tour of Conference and college visitation embraced a trip of six weeks largely in the West, and included fourteen Conferences, at which the cause of education was presented. During this trip I was also permitted to address the student bodies of the following institutions: Dakota Wesleyan, Lawrence, Morningside, Nebraska Wesleyan, and Simpson. I am pleased to report that almost without exception there is an increased attendance in our colleges in the West. I was much impressed by what I saw of these institutions, both as to the quality and the amount of work they are doing, for the most part with limited facilities. Methodism has a superior band of workers in the great Western country, and there can be no doubt but that our own relation to the cause of Christian education in the assistance which we furnish to struggling young men and women is very vital to the welfare of these institutions. Everywhere the most gracious expressions were heard concerning the work of our society and its beneficial results.

Since taking up the work I have also been permitted on other occasions to address the student bodies of Beaver College, Ohio Wesleyan University, Pennington Seminary, and Wesleyan University at Middletown.

I beg to express my sincere gratitude to the members of the Board for their kindness and consideration.

WILLIAM F. ANDERSON,
Corresponding Secretary.

The Treasurer's Report of the Board of Education of the Methodist Episcopal Church, December 1, 1904

RECEIPTS DURING THE YEAR		
Balance December 1, 1903, reserved for over investment, Goldthorpe Fund		\$1,103 79
Interest on investments	\$13,980 00	
Interest on bank balances	2,156 20	\$16,086 20
Collections	\$71,133 43	
Collections reported from Foreign Conferences	408 01	71,541 44
Literature account		287 27
From returned loan account		25,974 37
		\$114,992 07
PAYMENTS DURING THE YEAR		
Appropriations	\$100,223 94	
Less amount returned	1,375 19	\$98,847 75
Appropriations reported from Foreign Conferences		408 01
Corresponding Secretary, salary, 18 months	\$5,416 50	
Corresponding Secretary, traveling expenses	451 50	
Clerks, typewriters, stenographers, etc., 18 months' salaries ..	8,553 37	
Postage, printing, stationery, etc	4,488 42	
Rent of office, 18 months	704 17	
Rent of safe in safe deposit vault	50 00	
Premium on Treasurer's bond	100 00	14,764 55
Traveling expenses of members of the Board living out of town ..		98 73
Exchange on out-of-town checks		44 38
Traveling expenses, attending University Senate		808 66
Educational Anniversary at General Conference		25 00
		\$114,992 07
RETURNED LOAN ACCOUNT		
Receipts during the year		\$38,811 25
Balance on hand December 1, 1903		95,717 87
		\$124,529 12
Amounts taken over to general account		\$35,974 37
Balance on hand December 1, 1904		98,554 75
		\$124,529 12
GOLDTHORPE FUND		
Dr. Balance December 1, 1903		\$1,103 79
Taxes		17 78
Cr. Sale of land		\$1,120 57
Dr. Balance December 1, 1904		806 21
		\$817 36
AID TO INSTITUTIONS ACCOUNT		
Received February, 1904		\$375 00

TREASURER'S REPORT OF THE BOARD OF EDUCATION—*Continued*

ANNUITY FUND			
RECEIPTS			
Interest, various funds.....	\$890 00		
Balances December 1, 1908, various funds	1,316 87		
Balances December 1, 1904, various funds	804 11		
			\$2,890 48
PAYMENTS			
Various annuitants	\$1,186 00		
Balances December 1, 1904.....	1,194 48		
			\$2,890 48
LIST OF SECURITIES		Par Value	Cost
50 Missouri Pacific Railway Co.'s 1st mortgage consolidated six per cent bonds.....	\$50,000 00		\$51,638 86
47 New York, Chicago & St. Louis R. R. Co.'s 1st mortgage four per cent bonds.....	47,000 00		41,663 50
6 St. Joseph & Grand Island R. R. Co.'s 1st mortgage four per cent bonds.....	6,000 00	}	11,861 25
77 shares of St. Joseph & Grand Island R. R. Co.'s 1st preferred stock.....	7,700 00		
28 Chicago Gas Light & Coke Co.'s 1st mortgage five per cent bonds.....	28,000 00		30,888 75
18 Western Union Telegraph Co.'s five per cent bonds.....	18,000 00		18,382 50
6 U. S. Leather Co.'s six per cent bonds.....	6,000 00		6,907 50
47 Southern Pacific Co.'s four per cent collateral gold bonds..	47,000 00		35,461 25
13 St. Louis, Iron Mountain & Southern Railway Co.'s four per cent bonds.....	13,000 00		11,558 47
184 shares of American Telegraph & Cable Co.'s five per cent stock.....	18,400 00		18,318 25
50 Reading Co.'s four per cent bonds.....	50,000 00		44,098 75
15 Missouri, Kansas & Texas Railroad Co.'s second mortgage bonds.....	18,000 00		15,042 50
8 Erie Railroad Co.'s general lien four per cent bonds.....	8,000 00		7,088 75
1 Chicago, Rock Island & Pacific Railroad Co.'s four per cent bond.....	1,000 00		866 25
	\$313,100 00		\$283,255 08
LIST OF SECURITIES ON ANNUITY FUND		Par Value	Cost
10 shares of American Telegraph & Cable Co.'s five per cent stock	\$1,000 00		\$1,000 00
8 St. Louis, Iron Mountain & Southern Railway Co.'s four per cent bonds.....	3,000 00		2,779 86
1 St. Louis, Iron Mountain & Southern Railway Co.'s five per cent bond.....	1,000 00		861 25
1 U. S. Leather Co.'s six per cent gold bond.....	1,000 00		1,131 25
7 Southern Pacific Co.'s four per cent collateral gold bonds...	7,000 00	}	6,128 12
1 Southern Pacific Co.'s four per cent collateral gold bond...	500 00		
5 Missouri, Kansas & Texas Railroad Co.'s second mortgage bonds.....	5,000 00		4,211 25
2 Erie Railroad Co.'s general lien four per cent bonds.....	2,000 00		1,733 50
1 Southern Pacific four per cent collateral gold bond.....	500 00		465 62
	\$21,000 00		\$18,309 85

We have examined the above-described securities, and find them in good order. We have also examined the Treasurer's general account, returned loan account, and Annuity account, and find them correct.

New York, February 3, 1905.

H. C. M. INGRAHAM, } *Auditing*
JOHN D. SLATBACK, } *Committee.*

Owing to the death of the former Treasurer and the placing of the accounts in new hands it was impracticable for the Auditing Committee to make their report at an earlier date.

Summary of Receipts from Conferences

CONFERENCES	Amount	CONFERENCES	Amount
Alabama.....	\$60 73	North Indiana.....	\$1,388 86
Alaska Mission.....	17 00	North Montana Mission.....	97 70
Arizona Mission.....	64 00	North Nebraska.....	307 01
Arkansas.....	37 30	North Ohio.....	1,266 48
Atlanta.....	59 00	North Pacific German Mission Conf.	4 00
Austin.....	29 23	Northern German.....	89 00
Baltimore.....	1,406 75	Northern Minnesota.....	305 90
Black Hills Mission.....	44 00	Northern New York.....	1,427 24
Blue Ridge.....	31 00	Northern Swedish.....	33 00
California.....	392 05	Northwest Indiana.....	755 50
California German.....	3 00	Northwest Iowa.....	548 10
Central Alabama.....	73 00	Northwest Kansas.....	366 40
Central German.....	133 00	Northwest Nebraska.....	53 20
Central Illinois.....	1,166 96	Norwegian and Danish.....	225 00
Central Missouri.....	223 00	Ohio.....	1,384 85
Central New York.....	588 18	Oklahoma.....	267 97
Central Ohio.....	1,130 48	Oregon.....	283 80
Central Pennsylvania.....	2,759 17	Pacific Japanese Mission.....	19 00
Central Swedish.....	174 25	Philadelphia.....	2,122 34
Central Tennessee.....	54 80	Pittsburg.....	2,577 87
Chicago German.....	75 00	Puget Sound.....	446 50
Cincinnati.....	1,101 61	Rock River.....	1,708 84
Colorado.....	380 99	Saint John's River.....	126 57
Columbia River.....	264 79	Saint Louis.....	518 86
Dakota.....	476 20	Saint Louis German.....	104 00
Delaware.....	202 00	Savannah.....	32 00
Des Moines.....	836 15	South Carolina.....	557 62
Detroit.....	1,471 60	South Germany.....	37 40
East German.....	108 50	South Kansas.....	528 11
East Maine.....	171 59	Southern California.....	742 18
East Ohio.....	2,223 18	Southern German.....	23 00
East Tennessee.....	105 00	Southern Illinois.....	590 25
Eastern Swedish.....	40 00	Southwest Kansas.....	772 76
Erie.....	2,066 44	Tennessee.....	142 13
Florida.....	99 20	Texas.....	101 60
Genesee.....	1,671 14	Troy.....	1,335 48
Georgia.....	4 00	Upper Iowa.....	859 59
Gulf.....	37 70	Upper Mississippi.....	142 86
Holston.....	341 19	Utah Mission.....	79 00
Idaho.....	118 00	Vermont.....	453 60
Illinois.....	1,390 99	Virginia.....	187 36
Indiana.....	1,428 25	Washington.....	426 80
Iowa.....	699 31	West German.....	101 00
Kallispell Mission.....	12 90	West Nebraska.....	283 12
Kansas.....	790 04	West Texas.....	31 35
Kentucky.....	188 00	West Virginia.....	744 92
Lexington.....	145 02	West Wisconsin.....	437 27
Lincoln.....	51 81	Western Norwegian-Danish.....	29 25
Little Rock.....	137 40	Western Swedish.....	111 00
Louisiana.....	216 00	Wilmington.....	623 61
Maine.....	399 00	Wisconsin.....	769 10
Michigan.....	1,719 90	Wyoming.....	1,303 57
Minnesota.....	287 60	Wyoming Mission.....	49 38
Mississippi.....	161 00	Personal gifts.....	75 00
Missouri.....	746 21		
Mobile.....	43 00		
Montana.....	172 50		
Nebraska.....	613 01		
Nevada Mission.....	38 00		
Newark.....	1,546 20		
New England.....	1,508 92		
New England Southern.....	633 54		
New Hampshire.....	585 02		
New Jersey.....	1,381 45		
New Mexico English Mission.....	98 00		
New Mexico Spanish Miss. Conf.....	24 00		
New York.....	2,878 81		
New York East.....	3,438 41		
North Carolina.....	369 00		
North Dakota.....	231 73		
		Total cash received for the	
		year ending November	
		30, 1904.....	\$71,133 43
		FOREIGN CONFERENCES REPORTED:	
		Finland and St. Petersburg Mission.....	\$21 00
		Japan (1903-1904).....	24 00
		Norway.....	60 00
		Sweden.....	243 01
			\$408 01

Total amount reported by Foreign Conferences..... \$408 01

Add cash collections received for year..... 71,133 43

Grand total..... \$71,541 44

What is Christianity

It is to believe that at the heart of things there is a Power with a mind and a will, from whom everything has come, and by whom everything is sustained; who is immanent in the universe, and specially inhabits the human soul; who is directing everything to moral ends, and whose character can be summed up in love. That Jesus Christ came from God and is in a sense peculiar to him the Son of God, that he has declared the character of God to the human race, has broken the power of sin, and is the point of union between God and man.

It is to fight the lower self at the base of our nature, to give the supreme place to the soul, to carry the Cross of Christ in daily life, and to keep his command of love, to forget one's self, and to think of others, to serve instead of ruling, to give instead of taking, to suffer instead of resisting.

It is to hope that in the long battle between right and wrong, right will conquer, that the things apparently evil are making for good, that the agony of suffering will end in the blessing of holiness, that God is working everything up into something better in this world and that which is to come, and that humanity will one day be raised to the perfection of Christ.

Faith, Hope, and Charity:—without the faith there can neither be the charity, nor the hope; without the charity the faith is not living; without the hope the charity is not crowned. The charity proves the faith and creates the hope—the greatest of these is charity. He who loves is therefore most surely a Christian.—*Dr. John Watson (Ian Maclaren), in the Congregationalist.*

Education and Foreign Missions

Fifty years ago it was the policy of the American Board not to educate but to evangelize, for its leaders did not regard education as essential to the Christianization of heathen nations, except in so far as to enable them to understand the terms of the gospel. In the middle of the last century a deputation of the Board closed all the schools in India and Ceylon for native pupils of a higher grade on the ground that it was no part of missionary work to provide advanced training for natives. The same policy was pursued by the Board in other countries, greatly to the distress of those who had most thoroughly studied missionary problems on the ground. We remember the emphasis with which the venerable Dr. Van Dyck said to us in Beirut that the deputation of the Board which was sent to the East half a century ago in support of this policy put back the progress of Christianity in the Levant at least twenty-five years. He knew that preaching by foreigners was not sufficient to change the religious ideas of a people; that it was necessary to create an atmosphere in which Christian truth could find expression, that pupils in Christian schools carried the light of truth into Oriental homes more effectively than American preachers could do, and that trained native teachers and ministers were necessary to the permanent establishment of Christianity.—*The Congregationalist.*

Report of Commissioner of Education

BY WILLIAM E. CURTIS

The forthcoming report of the commissioner of education will contain an interesting chapter upon coeducation in the schools and colleges of the United States by Anna Tolman Smith. It is likely to attract much attention because of the surprising statistics she presents, showing that at least 92 per cent of

all the children and young people under instruction in the United States are in coeducational schools and colleges. In the elementary grades coeducation amounts to a monopoly, 15,375,276 pupils being enrolled in coeducational public schools, against a few more than one million in private schools that are not coeducational. Fully 42 per cent of pupils in secondary schools and high schools are being educated upon the same plan, and 62.5 per cent of students in universities and colleges. Miss Smith brings the figures to show that, out of a total enrollment of 15,990,803 pupils in all kinds of public schools, 15,378,734 are in coeducational institutions. Unfortunately she does not bring her figures below 1902, hence they are considerably below the facts. There is good reason to believe that the largest development of the coeducational system has taken place within the last two or three years.

College education is now becoming general. The increase in the number of men as well as women students in the universities, colleges, and normal and technological schools have been very rapid during the last ten or twelve years, particularly since the return of prosperity. During the thirteen years ending with 1902 the increase has been nearly 100 per cent for men and nearly 200 per cent for women, as the following tables will show:

	IN COEDUCATIONAL INSTITUTIONS		TOTAL NUMBER STUDENTS IN COLLEGES	
	Men	Women	Men	Women
1889-90	38,056	8,075	44,926	10,761
1890-91	40,089	9,439	46,220	12,185
1891-92	45,032	10,390	51,163	13,507
1892-93	46,689	11,489	55,305	15,530
1893-94	50,297	13,114	59,814	18,098
1894-95	52,586	14,298	62,053	19,071
1895-96	56,556	16,746	65,143	21,721
1896-97	55,755	16,536	64,662	21,543
1897-98	58,407	17,765	67,018	23,470
1898-99	58,467	18,948	67,505	24,880
1899-1900	61,812	20,452	72,159	26,764
1900-01	65,069	21,468	75,472	27,879
1901-02	66,325	22,507	78,133	29,258

The number of women enrolled in technical institutions is also very large. It is becoming a fad for women to study engineering, chemistry, architecture, and other sciences. The following table shows the number of students in colleges for the higher education of women only and the number of men and women in the several schools of technology in the United States:

	COLLEGES FOR WOMEN ONLY	SCHOOLS OF TECHNOLOGY	
	Women	Men	Women
1889-90	1,979	6,870	707
1890-91	2,265	6,131	481
1891-92	2,636	6,131	481
1892-93	3,198	8,616	843
1893-94	3,578	9,517	1,376
1894-95	3,667	9,467	1,106
1895-96	3,910	8,587	1,065
1896-97	3,913	8,907	1,094
1897-98	4,416	8,611	1,289
1898-99	4,593	9,038	1,339
1899-1900	4,872	10,347	1,440
1900-01	5,260	10,403	1,151
1901-02	5,549	11,808	1,202

By comparing the first column of this table with the second column of that above you will notice that coeducational institutions are much more popular with women students than women's colleges.

During the year last reported (1901-02) nearly one half as many degrees were conferred upon women as upon men; the totals being 5,502 and 11,755. Of the women 3,002 received the degree of bachelor of arts, 531 bachelor of sciences, 340 master of arts, and others in proportion. The degree of doctor of philosophy was conferred, after examination, upon 240 men and 26 women.

Miss Smith gives an interesting review of the origin and growth of coeducation and the early efforts made by Mrs. Emma Willard of Troy Female Seminary, and Mary Lyon of Mount Holyoke Seminary, to secure official encouragement from the legislatures of New York and Massachusetts for serious study and high standards of scholarships, as against the superficial accomplishments of fashionable schools. The public agitation which sprung from their efforts spread in every direction, and Wesleyan Female College, at Macon, Georgia, was chartered by the legislature of that state the same year as Mount Holyoke, with authority to confer degrees.

Oberlin College was the first to admit women on the same basis and in the same classes as the men. Antioch College, at Yellow Springs, Ohio, was the first coeducational institution to be established, although Horace Mann, its founder, publicly confessed himself in doubt as to its practicability, and in his inaugural address insisted upon a rule prohibiting marriage between students.

From 1830 to 1860, the period of greatest development for the public school system, also witnessed the development of the factory system of industry of the United States, which deprived women of many home occupations, and diminished their economical importance. The result was an attack upon the restrictions to which the sex had been subjected, and, under the leadership of several brilliant women, the walls were thrown down and many of the occupations hitherto limited to men were invaded by women.

In 1862 the question of coeducation became of practical importance when Congress undertook to dedicate vacant public land to educational purposes. The law recognized that women had the same claim as men and provided that all institutions which accepted land grants from the government should give them equal rights and privileges. While that law was under discussion, Matthew Vassar stimulated the movement by conveying bonds and stocks of the value of \$408,000 to trustees, to found a college "which shall accomplish for women what our colleges are accomplishing for men." In 1870 Wellesley College was founded, and in 1871 Smith College, and those three institutions compelled the recognition of the right of women to the higher education.

In 1870 Cornell University, enriched by the land grant and the munificence of Ezra Cornell, its founder, was opened to men students only, but at the inaugural ceremony Mr. Cornell and Andrew D. White, the first president, both expressed the hope that it might speedily open its doors to young women also. "Speaking entirely for myself," said Mr. White, "I am perfectly willing to undertake the experiment." And that very evening Henry W. Sage went quietly to him and said: "I will provide you with an endowment to enable you to do so." In April, 1872, an endowment of \$250,000 was formally accepted upon the simple condition that "instruction shall be afforded to young women, as broad and as thorough as that now afforded to young men."

The University of Michigan had opened its doors to women two years

before, and its example had great weight with Cornell, while in 1869 the conservative State of Massachusetts had incorporated Boston University, with coeducation as its most distinguishing feature. From that time on the increase in the number of coeducational colleges has been very rapid, until there is at least one in every state in the Union. Most of them have the same standard for both sexes.

In 1873 ninety-seven colleges and universities admitted women on the same terms as men, and 1,923 women accepted the privilege. By 1890 the number of institutions had increased to 282, and the number of students to 9,439, while in 1902 there were 330 coeducational institutions and 22,507 women students. The ratio of women students to the total number of undergraduates in 1873 was 7.7; in 1890 it was 19.5, and in 1902 was 24.7. Seventy-one per cent of all of the institutions for higher education in the country are now coeducational, and if the Roman Catholic colleges, which have not yet recognized the principle, were excluded, the ratio would be more than 80 per cent. In twenty-seven states and two territories women now have the right to vote for school officers, and in many of them they are eligible to serve on boards of education. In 1902 two women, in Colorado and Idaho, held the position of state superintendent of schools, eleven the position of city superintendent, and 324 of county superintendent, while 72 per cent of all the teachers in the public schools were women. President McKinley recognized the principle of equality by appointing a woman to the office of superintendent of Indian schools, which, until 1898, had always been held by a man.

The distribution of the 37,585 women college students in 1902 shows 1,074 studying medicine, 162 dentistry, 218 pharmacy, 165 law, and 108 theology.

All branches of professional training are now open to women, which is a matter of both social and economic importance. Miss Smith says: "On account however, of the small number of women engaged in professional practice, the apprehension expressed in certain quarters of a general disturbance in family and other normal conditions from this cause appears to be groundless. Meanwhile, because of the growing complexities of life and the demand for expert skill in dealing with social problems, especially in the great centers of population, the services of women learned in medicine, hygiene, and kindred subjects, familiar with the legal relations and restrictions of employers and laborers, or trained for the philanthropic, civic, and reformatory work that scientific sociology promotes and that even modern theology recognizes as a part of its legitimate field, are becoming every day more and more indispensable to the public welfare."

Certain universities in the East, notably Yale and Columbia, admit women to postgraduate courses, but exclude them from the undergraduate department, while Chicago separates them from the men students during the first two years of college life and admits them to the classes when they are older and more mature. At Western Reserve University, Ohio; Tulane University, Louisiana, and Brown University, Rhode Island, there are distinct colleges for women, having more or less the same faculties, and being governed by the same boards of trustees, while Radcliffe is described as an "annex," rather than an integral part of Harvard, and Barnard occupies the same relation to Columbia.

The problems involved in the coeducational system are gradually solving themselves. Those which are the most perplexing involve the social life, the dormitories, and the dining hall. In no case that I am aware of is the spirit

of coöperation and equality carried further than liberty to participate in social entertainments, but in no college is the familiar association of the sexes outside the classroom forbidden. A system of residence halls for women, as carried out at the University of Chicago and Wisconsin University, and several other places, is considered the most successful; but in almost every case the presidents and faculties of coeducational institutions commend the familiar association of the sexes, and do not discourage, while they may not actually encourage, matrimonial engagements. Dr. Jordan, of Leland Stanford Jr. University, says:

"College men and college women, being mutually attractive, there are developed too many receptions, dances, and other functions in which they enjoy each other's company. But this is a matter easily regulated. Furthermore, at the most, the average young woman in college spends in social matters less than one tenth the time she would spend at home. With the young man the whole matter represents the difference between high-class and low-class associates and associations. When college men stand in normal relations with college women, meeting them in society as well as in the class room, there is distinctly less of drunkenness, rowdiness, and vice than obtains under other conditions. And no harm comes to the young woman through the good influence she exerts. To meet freely the best young men she will ever meet, the wisest, the strongest, and cleanest, can surely do no harm to a young woman. Nor will the association with the brightest and sanest young women of the land work any harm to the young men. This we must always recognize. The best young men and the best young women, all things considered, are in our colleges. And this has been and will always be the case."

Eighty-six foreign colleges and universities admit women and men without distinction; six admit women by courtesy to a portion of the lectures, usually according to the individual disposition of the lecturer, as follows:

	Open to Women	Admitted by Courtesy
England	4	2
Wales	1	..
Scotland	4	..
Ireland	2	1
Canada	5	..
Australasia	5	..
India	5	..
France	16	..
Belgium	4	..
Holland	4	..
Denmark	1	..
Norway	1	..
Sweden	2	..
Germany	..	2
Switzerland	4	1
Italy	21	..
Spain	3	..
Greece	1	..
Roumania	2	..
Finland	1	..
Total	86	6

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Educational Equipment Ample and thoroughly furnished laboratories facilitate study of the natural sciences by modern methods. The apparatus is of recent type, carefully selected. Maps, charts, engravings, photographs and cabinets of specimens and of objects illustrating natural history and the development of the race are liberally provided. There is a good, modern working library of about ten thousand volumes, while half a million volumes are at the service of students in public and institutional libraries easily accessible.

Course of Study The course of study includes prescribed subjects and elective subjects in about equal proportions. Students who wish to follow particular lines of study are enabled to lay a solid foundation for subsequent specialization. Elective courses are offered in Greek, Latin, French, Spanish, Italian, German, English Literature, including Old and Middle English, Mathematics, Geology, Mineralogy, Physics, Chemistry, Botany, Biology, History, Economics and Sociology. Upon the completion of a course usually requiring four years, the student is graduated with the degree of Bachelor of Arts.

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Entrance Requirements These are the usual requirements of Eastern Colleges and should be met by graduates of good high schools in which at least one language in addition to Latin is embraced in the course of study. Certificates of preparation which furnish full details will be considered when offered by schools previously accredited and if found sufficient will be accepted as substitutes for examination, otherwise examinations will be necessary. Certificates of the College Entrance Examination Board are accepted.

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The Woman's College of Baltimore, Baltimore, Md.

to live in behalf of it. It is to love truth, the ground of all interchange of thought, and to live for it. It is to love self-surrender, the ground of all action between men, and to live it. It is to have, and live for, the simple humanities themselves—the vital, human elements which are common and beautiful in the race; the charities which bind men together, until full consciousness of them makes us realize our unity. Moreover, to love mankind is to love and fulfill in our daily life those great and solemn ideas which Jesus Christ established for the spirit of man, and destined in the end to be universal in humanity; the idea of the Fatherhood of God, embracing all; the idea of the universal brotherhood of man which follows on our universal childhood to the Father; the idea of the universal duties and rights of that brotherhood; the belief in the universal aim which God has for his children—their perfection in himself—which, insuring their progress in him, will, when accomplished, fill with joy the eternal future of mankind.

The love of these ideas—the great driving wheels by which the chariot of man's progress rolls in soundless thunder on its upward way—and the action which, if they are profoundly loved, must shape itself from them into daily life—is the practical love of Man, and it is as clear as the day what it means. That is no vague, unoutlined dream; the wayfaring man, though a fool, shall not err therein. To love these ideas is to do them; and the doing of these performs all the duties of Love to Mankind.—*From Religion in Literature and Religion in Life.*

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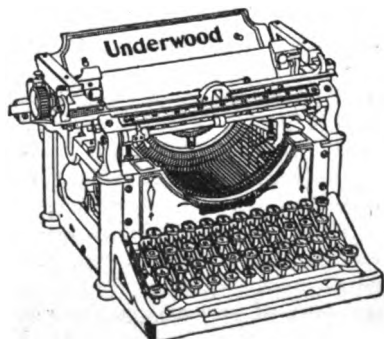
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THE CHRISTIAN STUDENT

Vol. VI

NOVEMBER, 1905

No. 4

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A Personal Thought

It may happen that I shall find solace in that which brings sorrow to you; and that which to you speaks of gladness may be fraught with affliction for me. But no matter—into your grief will enter all that I saw of beauty and comfort, and into my joy there will pass all that was great in your sadness.—*Maeterlinck.*

The Test of a True Gospel

The trumpet has sounded, and it is not a call to retreat. We are not going back, we are going on.

We cannot preach to-day the theology of Finney and Moody, but we can preach, as Finney and Moody preached, a living gospel to living men. They believed and therefore they spoke; we also must speak what we believe.

Whether we are new theology men or old theology men, let us send our unbeliefs to the rear. Men are not saved by disbelieving. You may not believe in Calvinism, but disbelief in Calvinism will not save you. You may not believe in the Higher Criticism, but even that will not save you.

If our theology has not truth in it which takes hold of the lives of men and reshapes them in the image of Christ, it is not a true theology, whether it is old or new. If that kind of truth is in it let us tell that and nothing else.

Let us stop preaching about the gospel, and begin to preach the gospel. We have been filing and burnishing the tool long enough; now let us see what kind of work we can do with it.—*Washington Gladden, in the Congregationalist.*

Religious Education in the State Universities

There are certain educational questions which, by their nature, are of interest chiefly—indeed, we may say almost solely—to the representatives of the state institutions. There are other questions which are related in the same way to the representatives of the denominational schools; but the question of religious education in the state universities possesses a living interest for the representatives of both classes of institutions. It is clear that the friends of the state universities are becoming more and more aware of the importance of this question. They are not pleased when it is said that their institutions are godless. Such a wholesale charge is untrue and, therefore, unjust. If it could be shown that the general condition in these institutions is one of indifference to the subject of religion it would be very damaging to them and result in a marked decrease of their student bodies. For it is certainly true that the constituency of these institutions, as well as that of the denominational schools, is essentially

Christian—Christian in its ideals as to what the product of educational effort should be. There is no question more vitally related to the largest usefulness and highest welfare of the state universities than the question of a sane and healthy religious life among their students.

Owing to the fact that the several denominations have their own educational interests, it might seem that the representatives of these denominations are at liberty to consider themselves free, to a very large extent, from any earnest responsibility for the religious life of the state universities. A hasty glance at actual conditions, however, will clearly show the fallacy of such reasoning. For example, let us consider the question from the Methodist viewpoint. It is known upon reliable authority that in one of the state universities of the middle West last year there were no less than eight hundred student adherents of the Methodist Episcopal Church, in another were nine hundred, and in still another, six hundred. Now, certainly, it is apparent that Methodism should have a sense of responsibility for these young people, and should concern itself seriously touching the question of the betterment of their religious life.

Whether, therefore, we are specially interested in the state universities or the denominational schools, we should all rejoice in the quickened interest now apparent in so many quarters in regard to the religious life of students in state institutions. A remarkable instance of this awakening is found in the attention which was given to the subject in connection with the inauguration of President Edmund J. James at the University of Illinois. An entire day, including morning, afternoon, and evening sessions, was given up to these interests. Many of the leading educators of the country participated in the discussion, the representatives of state and denominational schools being about equally represented. This conference certainly indicates the farsightedness of President James. Though no policy was agreed upon, the enthusiasm which the conference called forth betokens unmistakably a downright earnestness of spirit in many quarters upon the subject.

Let it be conceded without argument that the maintenance of a vital and healthy moral tone in a student body numbering hundreds or thousands is not an easy undertaking—no mere holiday affair. It is a difficult problem even for the church school. But to undertake the solution of this problem without the constraints and inspirations which come only from a vital religious life seems to us worse than folly.

It will be seen, of course, that the relation of the state institutions to any particular form of religious teaching is a delicate one. The very illuminating article published elsewhere in this issue, from the pen of Dr. William North Rice, makes this point very clear. These institutions are supported by public taxation. Men of all religious beliefs and a few of no religious belief whatsoever contribute to their maintenance. It is therefore, of course, quite out of the question that any form of denominationalism should be officially undertaken by the university authorities. Freedom from sectarianism is a necessary safeguard to the state universities.

Now, in view of the delicacy of this situation, a serious question arises: What may be done practically for the betterment of the religious life of the students in these state universities? Considered in its purely theoretical aspect, the question is beset with many difficulties; but it is a condition which we face, not an abstract theory. We therefore make bold to suggest that much practical good may be accomplished in creating and maintaining a vital religious spirit in these institutions by careful attention to the following points:

1. The religious conditions in these institutions will be largely determined by the personnel of the president and his teaching force. Great care should be taken in the selection of men who are to be intrusted with responsibilities so grave and influences so far-reaching. While creed may not be emphasized under such circumstances, character should ever be considered paramount by the men whose duty it is to select the heads of these institutions. If the commonwealths of this great Republic had the opportunity to express themselves upon the question, it is our opinion that without exception they would demand that no man positively known to be antagonistic to the fundamental principles of the Christian faith should be called to direct the education of their children. The people of this Christian country have a right to demand such qualification in instructors in all our institutions of learning. The fathers and mothers of this country are not indifferent to the religious training of their young people during their college days.

A very interesting case came under the writer's observation. The Board of Regents of a certain state university proffered the presidency to a man who had long been familiar with the educational conditions of that commonwealth. This president-elect made answer in substance as follows: "Gentlemen, I understand that in the teaching force of the institution at the present time are three or four men who are openly and avowedly and aggressively antagonistic to the Christian faith. My acceptance of your offer must be conditioned upon the dismissal of these men from the teaching force. Do you now clean house at the beginning and I will make it my business to see that the house is kept clean." The Board of Regents were so anxious to secure his services that they complied with his conditions. He has now been in the presidency for a number of years, during which that state university, through the influence of its chief executive and a kindred type of men constituting the teaching force, has been a school of nurture for Christian influences and Christian character. Would that every state university in the country had a man of that spirit at the head of it! It is always cause for devout thankfulness when a man of high Christian character and of aggressive and earnest Christian spirit is called to the headship of the state university. This post affords a supreme opportunity for such a man; and the selection of such a man, on the other hand, is likely to prove the solution of the most serious problems of the institution's life.

We venture to suggest that the state universities are in danger of placing too little emphasis in this day upon a very important educational ideal. It is the ideal which found expression in the well-known saying that President Mark Hopkins on one end of a log and a student on the other end constituted a university. The state universities are called by the conditions of their existence to put great emphasis upon those forms of scientific training which look toward the development of the commonwealth's material resources. But it is of the utmost importance that it should ever be remembered that one of the chief functions of the university is the making of great personalities, and great personalities cannot be created without religion as one of their chief constituent elements.

At the meeting of the National Educational Association in 1903 President Eliot, of Harvard, read an admirable paper, entitled "A New Definition of the Cultivated Man." Summing up the changes that have been wrought in our modern ideas of culture, he noted that "the moral sense of the modern world makes character a more important element than it used to be in the ideal of a cultivated man." We are heartily glad to believe that this is true. In the light

of this wise observation by Harvard's distinguished president, what shall we say of this incident which is related of a certain state institution in the West? The son of a Christian father had become a student in this institution. Upon the son's return for a vacation the father discovered unmistakable signs of moral degeneracy. The father wrote to one of the professors of the institution, saying that the son had come to them as a clean boy, and that he was concerned for his moral welfare, and requested the professor to kindly exercise a personal oversight to see that the boy did not go into the forbidden paths. An early mail brought a reply to this effect, that the one aim of that institution was to teach men to think, to make scholars, and that while the institution had its requirements for class-room work it could assume no responsibility whatsoever for the moral characters of its students. Now it seems to us that such an attitude is an unpardonable degradation of the noblest ideals of university life. We do not mean to say that this represents the spirit of the state universities in any large sense. If it be not the mission of the college and the university to encourage the development of high character and to lead out the life of their students along the line of a worthy and high form of self-realization, then, pray, what is their mission? Certainly the true end of all culture is earnest, purposeful manhood and womanhood.

2. Much practical help may be given to the moral and religious life of state institutions by the proper encouragement of Christian organizations among the students themselves. It is little wonder that a young man or woman, going from the genial atmosphere of a Christian home, should feel a real lack in the atmosphere of the college or university. The organization of these movements among the students themselves is the expression of such a conscious need among them. These organizations are above all sectarian purposes, and, theoretically at least, and we believe actually too, place the emphasis upon the essential features of Christian life and experience. It certainly is matter for rejoicing that the Young Men's Christian Association is so aggressive and earnest in effecting its organization among the colleges. It is stated that some of its strongest college organizations are found in the state universities, and for this every Christian man should be devoutly grateful. Without compromise of any essential principle, or without even a suggestion of encouraging sectarianism, the authorities of the state universities may foster and encourage such movements among the students, and we are glad to believe that most of them do so. Elsewhere in this issue is found a comprehensive discussion of the advantages to the students to be derived from participation in this work.

Other similar movements may with perfect consistency and beneficial results be encouraged. The far-reaching influence of the Student Volunteer and the Student Federation Movements, under the wise leadership of Mr. John R. Mott, has been of inestimable value to the university life of this country. Belonging under the same general head, and worthy of considerate treatment, are organizations among students for Bible study, mission work, Christian culture, etc., etc. The encouragement of these features of student life by the authorities of the state university will serve to meet a real and important need of the students themselves and accord perfectly with the moral and religious ideals of the constituency of these institutions.

3. Much can be done by the churches. The importance of claiming these seats of culture in the name of our Lord must be apparent to every thoughtful person. In the early day Christianity made the centers of population its chief point of attack. These centers of influence and power must be won for Christ.

Already the church has been indifferent too long to this great opportunity. As the colleges and universities go, so will go the country. It is high time for this awakening, and there are clear indications that the interest in the subject will become quite general among the churches. In another article in this number of the CHRISTIAN STUDENT is found an account of the origin of a definite action in the Presbyterian Church, by Dr. A. M. Buchanan, the mover of the resolution in the General Assembly. In 1904 the Presbyterian Synod of a certain state appointed a special committee to visit the seat of the state university and report on the interests of the church there. We clip the following from their report to the Synod of 1905:

"The university authorities assured us that they were heartily and earnestly in sympathy with the object of our visit, that it was a matter that lay heavily upon their hearts, and that they were anxious to coöperate with us in any plan that would advance the religious care and culture of students. They are not at all indifferent, but feel that it is a question that must be met principally by the church.

"We must appreciate the fact that state institutions cannot provide for denominational care and instruction as our own church colleges can, being dependent upon the state, which knows no church distinction, and recognizes no particular creed. 'The education is at best bound to be secular,' where the great 'emphasis is laid on the practical' in order to meet the needs of the commercial and industrial world. There is great danger that the religious sense of our young people will become deadened in the midst of all this spirit of secularism, and they grow careless in their religious life in this critical period when life principles are forming, and they lose all interest in the church of their fathers. The church owes it to itself, to its future, to its young people, and to its God to find some way to counteract this insidious tendency and provide some means for the religious care and Christian culture of our students in the state university, and thus keep them in vital touch with the church.

"'It is not a theory, but a condition we are confronting.' It is no longer time to cry out against the parents of our church sending their sons and daughters to our state universities; they are already there, and in as large numbers as we find them in our church colleges. It is our part to go and meet them there. It is high time we were doing something to keep them in the fear of God and loyalty to the church."

Our Presbyterian friends are probably leading all the rest of us in their interest in this important subject. Recently university pastors, to be associated as an assistant with the pastor of the most conveniently located church, have been appointed at Lawrence, Kansas, and Ann Arbor, Michigan. It is predicted that the movement among them will become quite general and that the day is not far distant when they will have a man at work in connection with each state university looking after that portion of the students which belong to their communion. The Disciple Church has for many years had well-organized movements in the form of Bible schools and special opportunities for Christian culture at the state universities of Missouri and Michigan. There are sundry reports of denominational club and boarding houses in many places. Nor have we as Methodists been altogether lacking. Special attention has been recently called to the importance of strengthening locally certain churches because of their relation to state institutions. Here is a line of effort free from all objection and worthy of the highest commendation. We understand that the appointment of university pastors, as referred to above, is an effort for the accomplishment

of this end. Much has come to us of the good work being accomplished by the Wesley Guild at the University of Michigan, of which we hope to give our readers more detailed information in a later number of the **CHRISTIAN STUDENT**.

One of the most interesting among all the experiments in this direction is now being made in the state of North Dakota. Our college, unfavorably located at Wahpeton, in the extreme southeastern portion of the state, had a struggling existence for years. President E. P. Robertson conceived the idea of affiliating it as a college with the state university at Grand Forks. He has been supported in the movement not only by his board of trustees, but it is reported that the Annual Conference at its late session voted unanimously for the change. The authorities of the university have shown a most cordial spirit, the members of the faculty subscribing \$2,500 toward the enterprise. Just how the plan will work out in detail, and especially as regards the interests of the religious life and the conservation of denominational loyalty, of course, remains yet to be seen. President Robertson, of our own institution, and President Merrifield, of the state university, believe that they are making history.

Whatever may be shown to be the most effective means of solving the problem, it is certainly a vitally important question—important to the universities themselves and to the interests of the kingdom of God. It will be seen, too, upon a little reflection that it is a question of special importance to the Methodist Episcopal Church. The West is the stronghold alike of state universities and of Methodism. It is not unlikely that there are more Methodists in the state universities of the West than students of any other denomination. Hence the necessity of a fearless, vigorous, and successful grappling with the question.

In one of his public utterances some time ago Mr. Carnegie complained that the graduates of our higher institutions of learning were not sufficiently earnest; that they did not seem to possess the spirit of service; that the aim of many of them seemed to be to go through the world without downright, hard, honest labor. If the effect of a college or university training be to make of a young man an idler or a sport, it were far better indeed that he should never have had such opportunities. Where, then, may be found a powerful and sure corrective of the shallow frivolity which sometimes characterizes men of high opportunity? It is to be found only in the earnest cultivation of a spirit of vital and manly religion among the students of every class of institution.

State Universities and the Church

BY WILLIAM NORTH RICE, PH.D., LL.D., PROFESSOR OF GEOLOGY IN WESLEYAN UNIVERSITY, MIDDLETOWN, CONNECTICUT

From the beginning of the history of this country it has been recognized as the duty of the government to provide the means of education for the children and youth of the population. As we have no established church, and treat with equal toleration all phases of religious opinion in our heterogeneous population, the education which is given by the state must be nonsectarian. Practically, that means that it must be substantially secular. The moral tone of the school should be high, but there can be no inculcation of very definite religious opinions. If it be granted, then, that the state may and should furnish its young people a substantially secular education, the question arises how far that education should extend.

In the eastern section of the United States that question has been answered,

not as the result of any deliberate consideration, but by an historical development which may be called accidental, in the sense that the present situation has been reached by no definite design of the framers of educational systems and institutions. In the old colonial days the education furnished by the public was limited to the most elementary grades. The select few who were to fit themselves for the ministry and other learned professions were to pay for their own education. As the preparation of men for the ministry was conceived to be the most important aim of the college, it was the most natural thing in the world that college corporations should have a decidedly ecclesiastical character. Toward the middle of the nineteenth century it began to be generally believed that the state should provide opportunities of education beyond the elementary grades, and so public high schools came to be established in all the large cities and towns. The same tendency to provide at public cost for more advanced education might have led to the establishment of state colleges; but the colleges which had already been established under more or less definitely ecclesiastical auspices were sufficiently well endowed and sufficiently numerous to afford all the opportunities needed for a more advanced culture. Hence in the older states few state universities have been established. While this condition of things was not the result of any foresight on the part of educators, it involved one consequence which is generally regarded by the churches as beneficial. The student can in most cases remain at home and be under parental influences until he reaches the collegiate grade. Then the Christian parent can send his son or daughter to an institution where the religious influences will be such as he would choose.

In the Western states the conditions were different. There was no opportunity for an educational system to grow. It must be made. It was shaped, then, not by any inheritance from the eighteenth century or even earlier times, but by the supposed needs of the present. Not unnaturally, it seemed to the men who were shaping the educational systems of the newer states that the fitting crown of a state educational system was the state university. Whether the establishment of state universities has proved on the whole wise or otherwise, it must certainly be recognized as a natural and not irrational development of the American system of free public education.

It seems evident, therefore, that the church should not put itself in an attitude of antagonism to state universities. They have been founded with no antichristian motive, and in great part by Christian men. A large proportion of their officers and teachers are Christian men. It is the duty of Christian men who serve on the Boards of Regents of state universities to choose, so far as practicable, men of Christian character and influence for professors. No man of immoral life, no scoffer at sacred things, ought to be placed in the position of an instructor of youth, however great his ability and scholarship. But it is obviously contrary to the spirit of a state institution to insist that all its professors shall be men of thoroughly orthodox creed, or communicants in Christian churches. Moreover, in a great university, in which the work of instruction and investigation is minutely divided, men must be found who are prepared to work in highly specialized subjects. It is simply impossible to find in every case a man competent to teach a special topic which must be included in the program, who possesses a type of character which is all that could be desired. It may be proper to remark incidentally that the difficulty in securing for the positions in the state universities, in all cases, men of the soundest Christian faith and highest Christian character is greatly increased by the existence of the denomina-

tional colleges. The Christian men who are specialists in various departments of science, philosophy, and literature to a very large extent find places in the denominational colleges. The state universities must take what they can get. But unquestionably very much can be done to maintain a salutary influence in the state universities by the thoughtful and conscientious action of Christian men who are members of their Boards of Regents, or who, in other official positions, are responsible for the election or appointment of the Regents.

An obvious duty of the church is to strengthen the denominational colleges. If in any section of the country there are more denominational colleges than can be raised to a high grade of efficiency, let some of them be abandoned or consolidated with others. Let the fittest survive, and let the survivors be made thoroughly strong and effective. No amount of denunciation of state universities will make students willing to come to denominational colleges, or make parents willing to send their children to denominational colleges, if the educational facilities which they offer are palpably inferior to those offered by the state universities.

It will, I believe, be generally expedient to develop the denominational colleges on a somewhat different line from that which is ordinarily taken by the state universities. A certain degree of differentiation in scope and purpose will make the relation between the two classes of institutions a relation less of rivalry and more of coöperation. The state universities tend almost inevitably to approach somewhat the character of technological schools. The denominational colleges, on the other hand, should stand rather for pure culture. This limitation of the scope of the denominational colleges will enable them to get along with a less costly material equipment. The ideal of culture will demand above all things the highest grade of intellectual and spiritual character on the part of instructors. A type of men must be secured characterized by intellectual breadth and by fineness of moral fiber, rather than by eminence in specialties. Under such conditions, prospective students and the parents of prospective students can be made to see that the best general culture can be obtained in the denominational college, and that the best preparation for various departments of professional life can be secured by combining the undergraduate course in the denominational college and a professional course in the state university.

Student Care in State Universities in the Presbyterian Church

BY A. M. BUCHANAN, D.D., MORGANTOWN, W. VA.

The General Assembly of the Presbyterian Church, at Los Angeles, California, in 1903, upon the recommendation of the Committee on Bills and Ordinances, authorized the appointment of a special committee of five members, and defined its duties as follows: "To ascertain to what extent young people from Presbyterian homes are in state universities, what is being done to give them religious culture and safeguard them for the church, and what are the best methods for doing this work."

The committee, of which Dr. A. C. Zenos, of McCormick Seminary, was chairman, appointed in pursuance of this action, made a somewhat elaborate report to the Assembly of 1904, at Buffalo, New York. This report first emphasized three things:

1. That a very large number of our young people are in state universities, not because of a dissatisfaction with church schools, but because the coördination

of the universities with the high schools makes it the natural thing for many to pass from the high school into the university.

2. That the indiscriminate denunciation of state universities as "irreligious" and "godless" is unjust. Many of the presidents and professors are earnest Christian men, who are doing the best they can, and who would gladly welcome any effort and coöperate with any plans on the part of the church.

3. That much remains to be done to give students in state universities the ideal culture, and that there is urgent and large need for special measures for preserving and promoting the interests of the church in these universities.

The committee also presented some of the plans of work that had been suggested to it, but frankly admitted that the subject was too large and complicated to be settled by any temporary committee. It therefore recommended: "That the College Board be directed to take up as a part of its regular work the provision of adequate means for the furnishing of religious culture to our young people in state universities, and safeguarding them for our church."

It also recommended: "That a conference of representatives of Presbyterianism in state universities be held under the direction of the College Board, in connection with the Assembly of 1905."

Both of these recommendations were adopted. The College Board, because of its perplexing problems incident to its reorganization and the removal of its headquarters from Chicago to New York, did not have opportunity to seriously take up the work thus laid on it during last year. It, however, held the Conference during the Assembly at Winona last May. This Conference was largely attended, and the membership was made up of pastors and former pastors of churches in university towns, presidents and professors of state universities, members of their governing boards, professors in theological seminaries, members of educational committees of Synods, and others who had come to realize that the problem is big with possibilities. Two whole afternoons were spent in earnest discussion. It was the unanimous sentiment of this Conference that while at many universities the first and most pressing need was a student pastor, yet the conditions in and about the universities were so different that no one cure-all method could be adopted that would fit in every place.

The Conference, therefore, recommended to the Board that it take immediate steps to determine the conditions at each university. This the Board is doubtless doing, or will do, before the meeting of the next Assembly. In the meantime, student pastors, recently installed, are at work at Ann Arbor, Michigan, and Lawrence, Kansas.

The question of student care in state universities is now well before the Presbyterian Church, and there is every reason to believe that in the near future this church will be providing for her own in these institutions, a duty the neglect of which renders a church, as it does an individual, "worse than an infidel."

Some Reasons Why a Student Should Participate in the Work of the College Association

BY CHARLES W. GILKEY

The Christian Association, as well as the athletic, social, literary, and scholastic activities of college life, may reasonably claim the interest and participation of every college man who wishes to make the most of his course and

to secure the largest development for the future. These reasons, among others, may be indicated:

1. Membership in the Christian Association is an acknowledgment of the best in one's past life and of one's desire to be true to it. Nearly all college men come from homes where steadily uplifting, perhaps definitely religious, influences prevail. The majority of college men have themselves been members of churches at home. He is unfaithful to the highest influences who, when entering on the new world of college life, does not openly acknowledge these best things in his past; and the natural way to do this definitely and yet unostentatiously is to join in the work of the Christian Association.

2. Membership is a commitment of one's self to the best side of college life. A few college men have their faces set downward. Many more are climbing steadily and resolutely to higher things. More still wander aimlessly about as the crowd or the inclination may lead. The Christian Association is the natural rallying point for all men whose ideals are higher than their achievements, and every man who joins places himself among that number. In doing so, he does not boast superiority, but rather admits that he has not attained and declares his purpose to press on.

3. Membership leads to association with men of high and serious purpose in the college life. No other force in his college life will influence the incoming freshman so deeply as will the friends he chooses. The man who enters at once into the activities of the association naturally finds part at least of his college friends among those men who have declared themselves publicly as committed to the best things in college life.

4. Membership secures development in the higher ranges of a man's life. The college man who wishes his life to be symmetrical, still more he who wishes it to be well ordered in the sense that the higher holds sway over the lower, will seek to develop his moral sense, his spiritual faculties, his religious nature, no less than his physical, social, and intellectual abilities. Voluntary exercise is always the most effective means for development; and the Christian Association conducts those voluntary activities through participation in which development in these directions is naturally secured.

5. Membership brings a man under the direct influence of those facts and forces that make for strong character. The history of the extension of the kingdom of God in the world, with its stimulus to faith, and its call to action, the experiences of spiritual heroes as recorded in the Bible, most of all, the life and teachings of Jesus as given to us there—these are some of the great influences that build Christian character. Through the agencies under the direction of the Christian Association—its mission and Bible study groups, and its devotional meetings—these influences are brought to bear on a man's life.

6. Membership means alignment with the organized forces making for betterment in college life. The forces of evil in that life, whether organized or not, are at any rate tremendously effective. The battle between the two is on in every institution. Every man who has truly at heart the best and highest interests of his college will leave the throng of the indifferent, and take his place in the ranks of the growing army of those who fight for righteousness.

7. Membership is the contribution of one's individual experience and helpful influence to the lives of others. The underlying principle of the Bible group and of the devotional meeting is that in each man's experience there are elements of value for the lives of others. Few acts in a man's life have more influence over others than those in which he puts himself on record on important issues

like those for which the Christian Association stands. The man who takes part in its work offers what he has to give of experience and influence for the benefit of others.

8. Membership signifies willingness to meet definite opportunities for service that may arise within or outside the college. The mechanism of the Christian Association furnishes the clearing house through which definite needs are brought to the attention of men willing to be of help. These opportunities come first, of course, to the men who have placed themselves in line for such service by joining the association. This appeal will come far more strongly to a man, if one immediate and definite need is presented, rather than a general call for helpers.

9. Membership secures training for larger service in the future. Every agency for benevolent activity, religious and nonreligious alike, is demanding more and more the leadership of college-bred men in both professional and lay capacities. A man must qualify himself to do such work in the world as well as any other. The man who takes part in the activities of the association gets the invaluable training of actual experience in work, for which all his life through there will be great need.

10. Membership brings a man into touch with the unfailing source of energy for service—the life of Jesus, and the power that he still releases into the lives of men. In the Bible group and the devotional meetings the example of that life comes out clearly before a man. In doing the work of helpfulness which falls to him the joy of service which Jesus felt and the power which he gives come into his own life. In following that example with the help of that power he finds himself continually learning and desiring to do more for others.—*The Intercollegian*.

The New Relations of the College Student

(Address delivered by President Edwin H. Hughes, D.D., at the opening chapel service of De Pauw University, September 21, 1905.)

It is expected that the president of the university shall open the college year by saying some words of suggestion and counsel to his students, both new and old. In obedience to the call of your nature and the ready response of my own, I should like to speak for a little while concerning the meaning of the new relations into which you have come. With most of you matriculation is now over. You have gone through that terrifying ordeal, and you are still alive. What is more astonishing: the men who put you through it are also alive! Last year's college annual pictured the process as "Shooting the Shutes"—an intimation, as you will see, that matriculation may be likened to a part of a pleasure resort, and that what seems really a thrilling and dangerous journey is after all quite harmless. If the committee has seemed exact, credit this, please, to the educational standard which De Pauw does not consent to lower. If they have fixed your course like the law of the Medes and Persians, you will certainly grant the superior wisdom of men dealing in their own specialty of college work. If your high school work has not received all the recognition that you have desired, impress upon yourselves the thought that you have come hither because a high school is not a university.

And now, being matriculated, you must face the fact of your new relations. Already, it must be, you have been aware of their newness. Some of you have met it with unalloyed pleasure; others with unalloyed pain. It is much to be doubted whether you will ever again in life's experience meet so complete and

meaningful a change as this which brings you here. It has in it all the character of a crisis. Think where you were a week ago to-day, and then think where you are now, and try to measure the distance and the significance of the change. In the hurry and excitement this feature may have escaped you. The change has so much novelty that you do not see its meaning. So think with me about it for a time.

Your relations to your parents are very different from those you have sustained hitherto. Up to this time they have been with you much of the time. Morning and evening, and at noon, too, many of you have reported yourselves to your fathers and mothers. They have known about your calls and your callers. In a sense, they have governed you by their presence. Within the week all this has changed. With anxieties that you will not appreciate for years to come, your parents have sent or brought you to Greencastle. Some of you, who have been in close relations with your fathers and mothers, felt the lump in your throats as you left home or as they left this town. Now they must govern you, as best they can, in their absence. Am I not right in saying that your relation to them is wholly new? And may I not, as one who is himself a son and a father—aye, as one who would gladly be as a brother and father to all of you—ask this question: What are you going to do with your parents while you are in college? I hope ere long to give a fuller treatment to this general theme. But I must suggest it, at least, in this first chapel service. More than ever before, your parents are in your hands—how are you going to treat them?

I have sometimes thought that one of the best tests of this relation is the use of money. If I could see your faithfully kept expense account this year I would get a fair revelation as to whether you were true or traitorous to your parents. Up to the time of your coming here money has been given to you in small amounts—ten cents, twenty-five cents, fifty cents—occasionally one dollar. Some of you have within three days had far more money at your disposal than you ever had before in all your lives. In taking a relation to that money you are taking a relation to your parents. I know a young man in this university who last year betrayed his father every week by his use of funds. He does not know that I know this; but I know it none the less. A score of times his money, if given a tongue, could have called him an ingrate and a traitor. Let me ask you that you often try this simple test: This expenditure is an expression of me and of my relation to my parents! Let me beseech you that you make your new relation to your father and mother a noble one. Back of you is the period of dependence. Ahead of you is the period of independence. Now you are in the period of semi-dependence or semi-independence, as you may elect to call it. More certainly than ever you are on your honor. You can, for a time at least, deceive your parents; they are so many miles away. I venture the statement that at no one point will you so make or unmake character. Hence I suggest as one prayer for this chapel service: "O God, keep me true in this university to my parents."

I would like, also, to emphasize the fact that you have now come into new relations to your teachers. You may have had something like it in the high school; but there will be a different quality in your coming associations. You are nearer to maturity. So you will be, in a sense, more nearly on a plane with your teachers than heretofore. You will not answer to the call of a teacher's bell. Save for the one in the chapel tower there is no bell in the university. You will not walk from class rooms in marching order. Unless your professors have met you previously and know you well, you will not be called by your first

names; you will be "Mr." and "Miss." There is to be the larger recognition of your individuality. Kindergarten methods are of the past. In due season you will become well acquainted, friendly, even intimate with some of your teachers. On the other hand, there may be an aloofness, a real failure to get into sympathetic contact with these who are, for perhaps four years, to be vast factors in your development. Now, I assert that your attitude toward them is unspeakably important. You may say, "These men are my teachers; they are working for me; I will think of them cordially, and in due time affectionately." That is the wholesome attitude. Every man in DePauw University ought to be allowed to take this attitude without risk of the accusation that he is a faculty-cultivator. There is another attitude all too common: You may get the impression from what you will hear some foolish student say that you should proceed upon the idea that faculty and students are in opposing camps. It is true that this thought does not go deeply with the average person; but it always has a place in college life. You should not permit yourself to become its victim. Never allow yourself to believe that the faculty or any member of it has "it in for you," as the phrase goes. You are apt to get the feeling if you do not do your work and if the president and professors interview you somewhat decidedly. It is ever an absurd feeling. Men who "have it in for you" will not try to get you to do your tasks well, or to follow a right course. In your college life you will have no better friends than the men who are with me on this platform. Begin with that thought and hold to it. So will your relations with your teachers grow ever richer and finer, and the coming years will see us holding a secure place in your admiration, and even in your affection.

Nor would this word be complete if something were not said about your relations with your fellow students. I was trying to think only yesterday how many abiding friendships I had carried out of public school days. I was surprised to find how poor that period of my life was in that respect. But when I think of college days it is very different. A large group of faces rise to my memory, and I find myself saying, "George, Victor, Brown, Scotty, Ben, Charley, Bert," and on and on until the list grows large. As your life is now plastic enough to receive impressions from study, so is it now plastic enough to receive impressions from personal contact—while there is, also, sufficient permanence to the life to give a lasting place for your relationships. Choose your associations wisely and with a long purpose. Do not allow any fraternity, or clique, or faction, or class to limit you here. Get near to all kinds of students. Directly you are going out into the world where you will perforce deal with all kinds of men. Secure a preparation. The study of human nature is not listed in our curriculum; but it is in the course here anyhow, and you should elect it. Do this not in shrewdness, not in selfishness, and assuredly not in malice; but do it kindly and generously because you want to win from life an honorable success and because you want to know men so that you may help them. No one can compute the good you may get and may give if in your life here you take a genial and honest relation to your fellow students.

You should be warned, also, as to the attitude you will take to your studies. The change in this relation is very pronounced. Far more than formerly you are now on your own responsibility. In a way you have no overseer. In the past your parents have said to you many times, "You would better go to your books." That ceases now. The classes to which you went were small, and every day or so the test of your work came. This, too, will be much changed. A week or more may pass without your giving any public expression of your

knowledge. Unless you are careful you will be deceived. Last year, about four weeks after the opening of the fall term, I asked one of our students how he was getting along. He answered me jauntily by saying, "O, fine; my work's easy." Frankly, it was not a good sign. I felt sure that, unless that mood changed, the new student would meet breakers. I could only caution him to be careful and to remember that a judgment day was nearing. It is not to be wondered at that, ere the year closed, the vote of the faculty commanded me to tell that student that he must do his work or go home. Yet he had a good mind and could have been an honor student if he had been willing to pay the price.

I say to you, therefore, do your work conscientiously and well from the very start. If no one says to you in the evening, "Study," study anyhow. If there seems no probability of your reciting at a certain recitation, get ready anyhow. A man is never wise who plays tricks upon himself. Make up your mind now that all work in recitation and examination shall be honest—through and through honest. Do not make yourself a liar and a thief and a hypocrite by one mean action. You cannot afford to be all that even for an hour. It will be a fine memory for you the rest of your life if you can say always, "Whatever else my college work was or was not, it was clean and fair and square." Remember that the first purpose of your coming here is study. Other things accompany that; but you are primarily a student. You will grow in strength if you will say firmly, "I will be a student first—and some other things only afterward."

All that I have said implies that you now take a new relation to yourself. Indeed, when you take relations to your parents, professors, fellow students, and work, you necessarily take a new relation to yourself also. Keep your standards high. Be no prig. Do not leap into the seat of the moral critic. But hold to your convictions and live by them. You will see your fellow students doing things that you have not thought right. Do not yield to the contagion of example. Be smiling about it, and hold fast to your integrity. If you are a Christian, as I trust that you are, stand by the Master. Aid the Christian work of the university. Out of your college experience get character—more character and better. In this first chapel service breathe a prayer to God for yourself that he may keep you true and steady; that you may be wise enough to take his hand and follow his leading; that down this unknown way—which seems so bright and rosy now—you may walk in company with him. I adjure you by all that is sacred that you make no wreck of these opportunities. And with this charge I send you forth to your work! God bless every one of you!

Excerpts from Some Recent Notable Books

One has only to look at the Bible to see how singularly ill adapted it is to be a theological text-book. God's object throughout human history has evidently been not to make men theological experts, but to make himself known. His purpose has not been to inform men regarding abstruse mysteries, free will, predestination, the future state, but to give them assurance of his own presence, and of his holiness and love. And what we have in the Bible, therefore, is not an inspired catechism nor a revealed creed, but a record of the great momenta of God's revelation of himself. And Jesus Christ being that consummate revelation of God which absorbs and eclipses all others, the Bible may best be considered as either a preparation for or an exhibition and explanation of Jesus Christ.—*The Bible, Its Origin and Nature, by the Rev. Marcus Dods, D.D.*

The world accepts Christ as its ideal: this is the outward fact; the soul

recognizes Christ as its emancipator: this is the inward fact. The witness without is too clear a fact to be explained away, and it gives a guarantee to the experience of the soul. Again, the witness without sets before us the law of soul progress, and this law is verified in a Christian experience too wide, too continuous, and too well established to be ignored. There is thus a dual witness to Christ—one which is universally admitted, the other which is indisputable to those who have met with it. If we cannot claim these as final proofs, we can claim that they render rational the inquiry whether Jesus Christ is not the Way, the Truth, and the Life to the souls of men—the true law of man's spiritual progress. . . . If the life of Christ is in any true sense the exemplar life, disclosing to us the true significance of human life, do not these recorded facts indicate that no view of life is complete without the witness and discipline of facts without and of facts within? It is only under the twofold guidance of facts without and of the experiences within that we shall be able to read the book of life. I recall a scene from the Apocalypse, in which the seer saw an angel figure standing and holding a little book open in his hand. He is the angel who can open the book of life, which all men desire to read, and he can open it because he stands with one foot upon the solid earth and the other upon the great deep. He stands not upon one element alone. The hard facts of existence are recognized, and not less the great depths of experience; his power to interpret depends upon his making both his standpoint. It is a vision which expresses in symbol the principle that in order to understand life and open its book and read therein, we must accept the outward facts and not neglect the inward experience. This is that duality of witness which becomes a source of clear vision and of practical power.—*The Witness to the Influence of Christ, by the Rt. Rev. William Boyd Carpenter, D.D., Bishop of Ripon.*

I sometimes think I would have enjoyed talking with the men who built old Babylon. They thought they were building a city that would last forever, and now the wandering Bedouin can find scarcely a single trace of it. Sometimes I think I would like to have talked with the men who built Memphis and Thebes and Luxor. Doubtless they thought they were building imperishable cities, and now the antiquarian is busy digging out their ruins from the sands. I would like to have conversed with Solon, and Moses, and Lycurgus, and other great original legislators. Doubtless they thought they were fixing things for all times, but the laws of Solon which he gave for the government of Athens, how crude, partial, and inadequate do they seem in the presence of the complex civilization of to-day? I would like to converse with the men who in the old classic times tried to compass all knowledge and combine it in one splendid system. Aristotle thought he had exhausted the whole realm of knowledge, but what Aristotle knew is only a kind of introductory chapter to what has been found out since. But the living human hearts in Babylon that purely loved they still live. The hearts in Luxor, in Thebes, in Memphis, that knew that it was greater to lay one's life down in lowly service for dear love's sake than to use it meanly, selfishly, they still live! Your memorable and gorgeous cities, the sand of the desert is over them! Your ancient and honorable laws—they have been displaced by more enlightened and simpler forms of justice. Your venerable philosophies—satisfying to one age, they were scorned and derided by the next! But love—is it dead? Will it ever die out of human hearts? Its cities, its laws, its inspirations, its revealing light, its cleansing power—when will they perish. *Never, NEVER, NEVER*, for it springs eternally in the heart of God! It is that pure river of water of life, clear as crystal, which proceeds out of the throne of God

and the Lamb.—*Burden Bearing and Other Sermons*, by John Rhey Thompson, D.D.

Unadulterated, unsweetened observations are what the real nature-lover craves. No man can invent incidents and traits as interesting as the reality. Then, to know that a thing is true gives it such a savor! The truth—how we do crave the truth! We cannot feed our minds on Simulacra any more than we can our bodies. Do assure us that the thing you tell us is true. If you must counterfeit the truth, do it so deftly that we shall never detect you. But in natural history there is no need to counterfeit the truth; the reality always suffices, if you have eyes to see and ears to hear it. Behold what Maeterlinck makes out of the life of the bee, simply by getting at and portraying the facts—a true wonder-book, the enchantment of poetry wedded to the authority of science. . . . Good observers are probably about as rare as good poets—accurate seeing—an eye that takes in the whole truth, and nothing but the truth, how rare indeed it is! So few persons know or can tell exactly what they see; so few persons can draw a right inference from an observed fact; so few persons can keep from reading their own thoughts and preconceptions into what they see; only a person with the scientific habit of mind can be trusted to report things as they are. . . . What a hustler the robin is! No one wonders he gets on in the world. He is early, he is handy, he is adaptive, he is tenacious. Before the leaves are out in April the female begins her nest, concealing it as much as she can in a tree crotch, or placing it under a shed or porch, or even under an overhanging bank upon the ground. . . . If a robin makes up her mind to build upon your porch, and you make up your mind that you do not want her there, there is likely to be considerable trouble on both sides before the matter is settled. The robin gets the start of you in the morning, and has her heap of dry grass and straws in place before the jealous broom is stirring, and she persists after you have cleaned out her rubbish half a dozen times. Before you have discouraged her you may have to shunt her off of every place, or other coign of vantage with boards or shingles. A strenuous bird indeed, and a hustler.—*Ways of Nature*, by John Burroughs.

The earnest preaching of great truths in their modern light, a straightforward appeal to the intellect and conscience of men, liberalism attuned to faith and spiritual service, a passionate devotion to the highest ethical ideals, a social rather than an individualistic church that shall truly set men on work for the kingdom of heaven—this is the program of the new evangelism. The converts may be few, they may be many. They will be measured, not by the capacity of the preacher for administrative hypnotism but rather by the capacity for unselfish friendship of every Christian man and woman. For the influence upon the world of growing men in our time is to be more and more the indefinable, and the unobtrusive influence of personal character. Here lies the crux of the question for modern evangelism.

There is need in the American population for such a message and for such spiritual endeavor. For though there be no radical national decline in morals or religion, yet there is a considerable measure of popular indifference to the church and an unwholesome lack among multitudes of men of a genuinely living faith in the Invisible and the Eternal. And righteousness is by no means firmly set upon the throne of our industrial splendor. Surely there is nothing which will sooner put to shame the sordid materialism of an intensely active and commercial nation than the fearless and intelligent proclamation and practice of the principles which controlled the human life of Christ. It is inconceivable that

the righteousness and love of God, revealed in the character and activities of Jesus of Nazareth have lost their power of individual and social regeneration.—*Primitive Traits in Religious Revivals*, by Frederick Morgan Davenport, Professor in Sociology at Hamilton College.

Finding a Man. To have a note of reality in our theology we must see what actually takes place in the life of a man. In the last century much was written about man; new search was made in psychology, in ethics, in anthropology, and especially in sociology; and some of this search resulted in positive contributions to our knowledge, but from nearly all of this scientific work we turn away in disappointment. It is not merely that the view is partial, that the selection of data is often arbitrary, that the intrinsic human elements are never all vitally combined—the root of the failure lies deeper. These writers themselves care for science, and not for living men. They have not the eye of love, and so they do not and cannot find a real man at all. It seems like a “spacious phrase,” but it is the truth, that in the poetry of Robert Browning one can come closer to the whole reality of human life than he can in any scientific treatise published in the last hundred years. . . .

I too may fail, for the task is oftentimes baffling in the extreme, but I am eager to find a man. I want to see and then to help you to see a real man's real life—not to be caught and held fast in the accidental overlay, not to be misled by the conventional estimate, not to be swept away by the scientific tendency, but to see for myself a real man's real life. . . . And to be true, patiently, comprehensively true, to our own fellow, the common man. (*God help us there!*) To be open to the meanings of all things in his experience, low things as well as high things, high things as well as low things; to enter into his most flashing and evasive moods; to commune with him as friend communes with friend—yes, to love him with an everlasting love; and out of all this to tell the entire wonder of his story. . . .

And I would discover not only what a man is by nature, but also what he may become by the grace of God. To borrow a line from John Bunyan's quaint apology I want to show you how a man

“runs and runs

Till he unto the gate of glory comes.”

—*From the notes for a course of Seminary Lectures.—The Christian Faith, personally given in A System of Doctrine*, by Olin Alfred Curtis, Professor of Systematic Theology in the Drew Theological Seminary.

Herein Is Love

Herein is love: to strip the shoulders bare,
If need be, that a frailer one may wear
A mantle to protect it from the storm;
To bear the frost-king's breath so one be warm:
To crush the tears it would be sweet to shed,
And smile so others may have joy instead.

Herein is love: to daily sacrifice
The hope that to the bosom closest lies;
To mutely bear reproach and suffer wrong;
Nor lift the voice to show where both belong;
Nay, now, nor tell it e'en to God above—
Herein is love indeed, herein is love.—*Author Unknown.*

Educational Institutions of the Methodist Episcopal Church

Official List of Colleges and Universities

N. B.—The General Conference of 1888 directed the Board of Education to determine the institutions of learning which meet the requirements prescribed by the University Senate, and to designate such institutions as Colleges in the official list of Educational Institutions of the Church. The classification here made is on the basis of the official replies from the chief officers, certifying that the schools have conformed to the requirements of the University Senate.

	NAME OF INSTITUTION	LOCATION	PRESENT CHIEF OFFICER
1	Albion College ¹	Albion, Mich.	Hon. Samuel Dickie, LL.D., President....
2	Allegheny College	Meadville, Pa.	Rev. W. H. Crawford, D.D., LL.D., President....
3	Baker University ²	Baldwin, Kan.	Rev. L. H. Murlin, A. M., D.D., President....
4	Baldwin University ³	Berea, O.	Rev. G. Blake Rogers, B.D., Ph.D., Pres....
5	Beaver College and Musical Institute ⁴	Beaver, Pa.	Rev. Arthur Staples, A.M., D.D., President....
6	Boston University ⁵	Boston, Mass.	Rev. W. E. Huntington, S.T.D., LL.D., Pres.
7	Central Wesleyan College ⁶	Warrenton, Mo.	Rev. George B. Addicks, A.M., D.D., Pres....
8	Charles City College ⁷	Charles City, Ia.	Rev. F. E. Hirsch, A.M., D.D., President....
9	Claffin University	Orangeburg, S. C.	Rev. L. M. Duntun, D.D., President....
10	Clark University	South Atlanta, Ga.	Wm. H. Crogman, A.M., Litt.D., President....
11	Cornell College ⁸	Mount Vernon, Ia.	Rev. Wm. F. King, A.M., D.D., LL.D., Pres.
12	Dakota Wesleyan University ⁹	Mitchell, S. D.	Rev. Thomas Nicholson, A.M., D.D., Pres....
13	De Pauw University ¹⁰	Greencastle, Ind.	Rev. Edwin H. Hughes, D.D., S.T.D., Pres....
14	Dickinson College ¹¹	Carlisle, Pa.	Rev. George E. Reed, S.T.D., LL.D., Pres....
15	Fort Worth University ¹²	Fort Worth, Tex.	Rev. William Fielder, D.D., President....
16	German Wallace College ¹³	Berea, O.	Rev. C. Riemenschneider, Ph.D., D.D., Pres....
17	Grant University ¹⁴	Chatt'ga & Athens, Tenn.	Rev. John H. Race, A.M., D.D., President....
18	Hamline University ¹⁵	Hamline, Minn.	Rev. Geo. H. Bridgman, D.D., LL.D., Pres....
19	Hedding College	Abingdon, Ill.	Rev. H. B. Gough, A.B., President....
20	Illinois Wesleyan University ¹⁶	Bloomington, Ill.	Rev. F. G. Barnes, D.D., A. B., President....
21	Iowa Wesleyan University	Mount Pleasant, Ia.	Rev. J. W. Hancher, A.M., S.T.D., LL.D., Pres.
22	Kansas Wesleyan University	Salina, Kan.	Thomas W. Roach, A.M., President....
23	Lawrence University ¹⁷	Appleton, Wis.	Rev. Samuel Plantz, Ph.D., D.D., S.T.D., Pres.
24	McKendree College	Lebanon, Ill.	M. H. Chamberlin, LL.D., D.D., President....
25	Missouri Wesleyan College	Cameron, Mo.	Rev. B. W. Baker, Ph.D., President....
26	Moores Hill College	Moores Hill, Ind.	Rev. Frank Clare English, D.D., President....
27	Morgan College	Baltimore, Md.	Rev. John O. Spencer, Ph.D., President....
28	Morningside College	Sioux City, Ia.	Rev. W. S. Lewis, A.M., D.D., President....
29	Mount Pleasant German College ¹⁸	Mount Pleasant, Ia.	Rev. E. S. Havighorst, A.M., S.T.B., D.D., Pres.
30	Mount Union College	Alliance, O.	Rev. A. B. Riker, A.M., D.D., President....
31	Nebraska Wesleyan University ¹⁹	University Place, Neb.	Rev. D. W. C. Huntington, D.D., LL.D., Chan.
32	New Orleans University ²⁰	New Orleans, La.	Rev. F. H. Knight, Ph.D., B.D., President....
33	Northwestern University ²¹	Evans-ton & Chicago, Ill.	Thomas F. Holgate, Ph.D., LL.D., Act. Pres.
34	Ohio Wesleyan University ²²	Delaware, O.	Rev. Herbert Welch, D.D., President....
35	Philander Smith College ²³	Little Rock, Ark.	Rev. James M. Cox, D.D., President....
36	Red River Valley University	Wahpeton, N. D.	Rev. Edward P. Robertson, D.D., President....
37	Rust University	Holly Springs, Miss.	Rev. W. W. Foster, Jr., D.D., President....
38	Scio College ²⁴	Scio, O.	Rev. I. C. Paugh, Ph.D., S.T.D., President....
39	Simpson College	Indianola, Ia.	Rev. C. E. Shelton, A.M., LL.D., President....
40	Southwest Kansas College	Winfield, Kan.	Rev. F. E. Mossman, A.M., President....
41	Syracuse University ²⁵	Syracuse, N. Y.	Rev. Jas. R. Day, S.T.D., LL.D., D.C.L., Chan.
42	Union College ²⁶	Barbourville, Ky.	Rev. James P. Faulkner, A.M., President....
43	University of Denver ²⁷	Denver, Colo.	Rev. H. A. Buchtel, A.M., D.D., LL.D., Chan.
44	University of the Pacific ²⁸	San Jose, Cal.	Rev. Eli McClish, A.M., D.D., President....
45	University of Puget Sound ²⁹	Tacoma, Wash.	Rev. Jos. E. Williams, A.M., D.D., President....
46	Univ. of Southern California ³⁰	Los Angeles, Cal.	Rev. G. F. Bovard, A.M., D.D., President....
47	Upper Iowa University ³¹	Fayette, Ia.	Rev. Wm. A. Shanklin, D.D., President....
48	Walden University ³²	Nashville, Tenn.	Rev. J. A. Kumlser, A.M., B.L.L., D.D., Pres.
49	Wesleyan University	Middletown, Conn.	Rev. B. P. Raymond, D.D., LL.D., Pres....
50	Willey University ³³	Marshall, Tex.	Rev. M. W. Dogan, A.M., Ph.D., President....
51	Willamette University ³⁴	Salem, Ore.	Rev. John H. Coleman, D.D., President....
52	Woman's College of Baltimore	Baltimore, Md.	Rev. J. F. Goucher, D.D., LL.D., President....

1. Has a school of fine arts, 38 students. 2. Has a school of fine arts, 63 students. 3. Has a law dept., 105 students; school of fine arts, 13 students. 4. Has a school of fine arts, 23 students. 5. Has a theological dept., 194 students; law dept., 324 students; medical dept., 38 students; agricultural dept., 229 students. 6. Has a theological dept., 44 students; school of fine arts, 30 students. 7. Has a theological dept., 5 students. 8. Has a school of fine arts, 40 students; a school of oratory, 38 students. 9. Has a school of fine arts, 57 students. 10. Has a school of fine arts, 47 students. 11. Has a law dept., 60 students. 12. Has a law dept., 6 students; medical dept., 178 students; school of fine arts, 28 students; other professional schools, 142 students. 13. Has a theological dept., 56 students. 14. Has a theological dept., 26 students; law dept., 123 students; medical dept., 238 students. 15. Has a medical dept., 123 students. 16. Has a law dept., 33 students; school of fine arts, 669 students; school of oratory, 72 students. 17. Has a school of expression, 36 students. 18. Has a theological dept., 26 students. 19. Has professional schools, 155 students. 20. Has a theological dept., 10 students; medical dept., 71 students. 21. Has theological depts. See for their statistics Nos. 6, 17, 21, theological institutions, page 122. These are governed and maintained separately, and their statistics are not included in those of the university except in the total number of students. Law dept., 255 students; medical dept., 521 students; dental dept., 454 students; pharmaceutical dept., 222 students. 22. Has a medical dept., 81 students, and a school of fine arts, 154 students. 23. Has a theological dept., 17 students. 24. Has a law dept., 151 students; a medical dept., 154 students; a school of fine arts, 768 students, and a school of applied science, 314 students. 25. Has a law dept., 50 students; a medical dept., 125 students; a dental dept., 44 students. 26. Has a school of fine arts, 23 students; a school of oratory, 45 students. 27. Has a law dept., 58 students; a medical dept., 123 students; a dental dept., 75 students; school of fine arts, 78 students; other professional schools, 22 students. 28. Has a school of fine arts, 22 students; school of oratory, 110 students. 29. Has a theological dept., 12 students; a law dept., 3 students; medical dept., 323 students; dental dept., 69 students; pharmaceutical dept., 21 students. 30. Has a theological dept., 9 students.

* No report; same as last year.

Educational Institutions of the Methodist Episcopal Church

Official List of Colleges and Universities¹

	Year of First Opening	Value of Grounds and Buildings	Total Endowment	Productive Endowment	Amount of Debt	No. Professors and Teachers	STUDENTS LAST YEAR							Total Income Last Year	Total Value of Gifts Received Last Year			
							Professional and Postgraduate Students	COLLEGIATE			Subcollegiate ²	TOTAL OF ALL STUDENTS						
								Men	Women	Total Collegiate		Men	Women				Grand Total	
1	1861	\$250,000	\$255,000	\$255,000	\$	26	39	129	68	197	238	290	184	474	\$47,049		1	
2	1815	302,000	455,000	430,000		23	5	190	77	267	146	309	109	418	41,500	52,000	2	
3	1868	150,000	50,000	42,000		30	86	225	164	389	506	573	408	981	27,000		3	
4	1846	250,000	95,000	91,000		35	120	36	25	61	199	234	146	380	12,800	53,463	4	
5	1853	110,000	35,000	35,000	55,000	16	23	10	29	39	210	56	216	272	31,681	1,750	5	
6	1871	840,000	2,079,597	849,654		148	938	182	319	501		960	364	1,324	160,782	5,193	6	
7	1864	120,000	82,000	80,000	5,000	18	78	51	16	67	170	190	125	315	11,400	17,000	7	
8	1891	60,000	53,000	53,000	5,000	14	7	10	10	20	169	111	85	196	10,484		8	
9	1869	200,000	20,000	20,000		38		16	3	19	688	390	817	707	35,000	18,000	9	
10	1870	500,000				22		14	7	21	622	300	343	643	18,755		10	
11	1857	326,672	490,395	350,000	96,977	38	139	193	186	379	201	351	368	719	47,480	114,274	11	
12	1885	185,000	42,000	2,000	18,000	20	58	41	18	59	346	218	245	463	26,780	11,000	12	
13	1837	400,000	390,000	355,000	12,000	41	56	223	233	456	230	348	394	742	52,000	59,000	13	
14	1783	475,000	360,000	360,000		31	83	198	49	247	127	404	53	457	74,000	130,000	14	
15	1881	135,000			10,000	50	353	17	15	32	611			996	36,618	911	15	
16	1864	101,500	144,960	144,960		19	37	44	21	65	130	130	102	232	16,585	3,400	16	
17	1807	408,945	35,300	15,000	4,000	59	417	53	32	85	166	499	169	668	52,446	34,817	17	
18	1854	186,000	394,511	394,511	3,250	63	138	112	88	200	67	277	123	400	38,305	4,831	18	
19	1856	65,000	65,000	40,000		16	3	25	25	50	162	100	115	215	8,000		19	
20	1851	200,000	118,350	118,350	44,425	28	125			105	615			845	20,643		20	
21	1844	150,000	69,000	60,000		31	5	56	30	86	320	187	224	411	22,400		21	
22	1886	75,000			12,000	39	1	21	20	41	941	516	467	983	6,800	3,000	22	
23	1849	296,416	405,234	390,234	5,000	30	43	116	120	236	267			546	32,429	113,500	23	
24	1828	65,000	135,000	50,000		13		33	10	43	178	101	120	221	6,110	100,000	24	
25	1887	85,000	22,000	15,000	15,000	12		12	8	20	212	120	116	236	8,200	3,000	25	
26	1856	70,000	25,000	25,000		17	3	30	20	50	167	129	91	220	8,000	1,800	26	
27	1872	100,000	4,425	4,425	15,000	23		9	1	10	325	154	181	335	17,454		27	
28	1894	200,000	25,000		14,000	29	6	90	77	167	394	300	267	567	28,000	10,000	28	
29	1873	20,000	29,900	29,900		24	26	28	22	50	79	86	69	155	5,454		29	
30	1858	168,000	116,000	92,800		27		46	38	84	443	253	274	527	23,991	3,250	30	
31	1888	200,000	45,000	45,000		35	155	87	88	170	518	307	536	843	38,168	4,000	31	
32	1874	150,000			5,400	31	81	4	2	6	562	297	352	649	10,915		32	
33	1855	3,118,760	4,361,062	3,386,179	1,689,375	324	1,772	441	377	818	1,094			3,684	506,113	236,654	33	
34	1844	848,390	1,044,314	999,179	50,000	93	419	353	290	643	418	844	636	1,480	83,007		34	
35	1877	45,000			800	16	17	14	8	22	624	315	348	663	8,372	348	35	
36	1892	55,000	51,000	51,000	19,000	10		12	5	17	207	99	125	224	8,000	25,000	36	
37	1867	125,000				14		6	2	8	399	126	281	407	22,712		37	
38	1857	80,000				18		66	49	115	169	157	127	284	11,000		38	
39	1868	123,000	76,700	72,900	41,200	39		106	100	206	586	365	427	792	24,534	12,252	39	
40	1886	75,000	10,000		8,000	14		26	17	43	399	232	210	442	11,500		40	
41	1871	1,225,500	2,207,274	1,775,089	96,316	191	1,429	547	568	1,115		1,343	1,201	2,544	386,556	122,623	41	
42	1888	16,000	4,840	4,840		7		3	4	7	159	86	80	166	3,684	1,050	42	
43	1864	270,000	312,000	102,000	15,000	175	219	230	227	457	554	572	658	1,230	72,000		43	
44	1851	175,000	138,000	108,000		12		12	11	23	262			285	30,230		44	
45	1890	50,000				14	68	17	17	34	98	108	92	200	11,000		45	
46	1880	200,000	331,600	228,000	36,000	166	406	93	87	180	325	513	398	911	31,500	5,000	46	
47	1857	125,000	105,000	70,000	10,600	29	166	69	64	133	256	273	282	555	18,582	500	47	
48	1865	100,000	68,000	38,000		57	447	8	2	10	414	587	284	871	34,335		48	
49	1831	1,004,098	1,428,427	1,428,427	49,000	36	13	264	28	292		275	30	305	143,967	59,889	49	
50	1873	65,000			475	14	11	13	7	20	523	249	305	554	6,000	2,100	50	
51	1844	200,000	50,000	50,000		41	39	21	23	44	367	198	252	450	8,100	38,000	51	
52	1888	522,808	632,830	632,830		24				325	325			325	325	90,553	30,000	52

* Ohio Northern University,⁴ Ada, Ohio, Rev. A. E. Smith, D.D., President.

1871 125,000 25,000 62 1,417 896 463 1,350 150 2,926 47,500 25,000

1. These statistics are for the scholastic year ending June, 1908. All duplicates are subtracted in the grand total of students.
2. This column includes all the students except those in the four regular college classes and professional and postgraduate students.

3. These items are left blank because of incomplete reports from the schools.

4. The Ohio Northern University does not properly belong to any of the regular lists, its courses of study not being framed according to the requirements of the University Senate, either for graduation to the baccalaureate degree or admission to college. It is therefore listed separately. Has a law dept., 123 students; a medical dept., 100 students; other professional schools, 1,164 students.

* Same as last year.

Classical Seminaries

NAME OF INSTITUTION	LOCATION	PRESENT CHIEF OFFICER
1 Aaron Academy.....	Montezuma, N. C.....	Rev. W. C. Haltom, President.....
2 Albuquerque College.....	Albuquerque, N. M.....	Rev. Thomas Harwood, D.D., President.....
3 Arkansas Conference College.....	Siloam Springs, Ark.....	Rev. Thomas Mason, A.M., D.D., President.....
4 Ashland College*.....	Ashland, Ky.....	George H. Reibold, President.....
5 Bennett Academy.....	Clarkson, Miss.....	Rev. J. M. Maxey, A.B., President.....
6 Bennett College.....	Greensboro, N. C.....	Rev. S. A. Peeler, A.M., B.D., President.....
7 Blinn Memorial College.....	Brenham, Tex.....	Rev. John Pluenneke, B.S., President.....
8 Carleton College.....	Farmington, Mo.....	Rev. G. B. Thomas, B.S., A.B., President.....
9 Cazenovia Seminary.....	Cazenovia, N. Y.....	Rev. F. D. Blakeslee, Litt.D., D.D., President.....
10 Centenary Collegiate Institute.....	Hackettstown, N. J.....	Rev. Eugene A. Noble, D.D., President.....
11 Central Alabama Academy*.....	Huntsville, Ala.....	B. H. Ball, A.B., Principal.....
12 Cookman Institute.....	Jacksonville, Fla.....	Rev. James T. Docking, Ph.D., Principal.....
13 East Greenwich Academy.....	East Greenwich, R. I.....	Rev. L. G. Horton, Principal.....
14 East Maine Conference Seminary*.....	Bucksport, Me.....	F. E. Bragdon, A.M., Principal.....
15 Epworth Seminary.....	Epworth, Ia.....	Rev. H. R. De Bra, A.M., B.D., President.....
16 Genesee Wesleyan Seminary.....	Lima, N. Y.....	Rev. L. F. Congdon, Ph.D., D.D., Principal.....
17 George R. Smith College.....	Sedalia, Mo.....	Rev. I. L. Lowe, D.D., Ph.D., President.....
18 Gilbert Academy & Industrial Coll.*.....	Baldwin, La.....	Rev. Pierre Landry, Dean.....
19 Graham Collegiate Institute.....	Marshallberg, N. C.....	Rev. Charles M. Levister, President.....
20 Grand Prairie Seminary.....	Onarga, Ill.....	Henry Hoag Frost, A.B., President.....
21 Kingsley Seminary.....	Bloomington, Tenn.....	Rev. S. G. Ketrone, A.M., President.....
22 McMoresville Collegiate Institute.....	McMoresville, Tenn.....	Elmer H. Harrell, Ph.B., B.E., President.....
23 Maine Wesleyan Sem. & Woman's Coll.....	Kents Hill, Me.....	Rev. Wilbur F. Berry, President.....
24 Mallaleu Seminary.....	Kinsey, Ala.....	Rev. George M. Hamlen, D.D., President.....
25 Marion Educational Institute*.....	Marion, Ala.....	R. M. G. Davis, A.B., President.....
26 Marionville Collegiate Institute.....	Marionville, Mo.....	Rev. L. G. Reser, A.M., President.....
27 Montana Wesleyan University.....	Helena, Mont.....	R. R. Smith, Chancellor.....
28 Montpelier Seminary.....	Montpelier, Vt.....	Rev. E. A. Bishop, D.D., Principal.....
29 Morristown Normal & Industrial Coll.....	Morristown, Tenn.....	Rev. J. S. Hill, A.M., D.D., President.....
30 Mount Zion Seminary.....	Mount Zion, Ga.....	Foss Smith, A.B., Principal.....
31 Murphy College.....	Sevierville, Tenn.....	Rev. J. S. Jones, President.....
32 Oakland Seminary.....	Baileytown, Tenn.....	J. C. Self, President.....
33 Pennington Seminary.....	Pennington, N. J.....	Rev. Frank Moore, D.D., President.....
34 Powells Valley Seminary*.....	Well Spring, Tenn.....	P. G. Childress, Principal.....
35 Princess Anne Academy ¹	Princess Anne, Md.....	Frank Trigg, A.M., Principal.....
36 Saint Paul's College ² *.....	Saint Paul Park, Minn.....	Rev. William H. Miller, A.M.....
37 Samuel Huston College.....	Austin, Tex.....	Rev. R. S. Lovinggood, A.M., President.....
38 Summertown Seminary.....	Summertown, Tenn.....	Rev. U. G. Paschal, President.....
39 The Academy of N. W. University.....	Evanston, Ill.....	Arthur H. Wilde, Ph.D., Principal.....
40 Tilton Seminary.....	Tilton, N. H.....	George L. Plimpton, A.M., Principal.....
41 Troy Conference Academy.....	Poultney, Vt.....	Rev. C. H. Dunton, D.D., Principal.....
42 Virginia Coll. & Industrial Institute ¹	Lynchburg, Va.....	Rev. G. E. Stephens, Principal.....
43 Wesleyan Academy.....	Chuckey City, Tenn.....	Samuel H. Thompson, Principal.....
44 Wesleyan Academy.....	Wilbraham, Mass.....	Rev. William R. Newhall, D.D., Principal.....
45 Western Reserve Seminary.....	West Farmington, O.....	Rev. H. B. Allen, A.M., B.D., Ph.D., President.....
46 West Virginia Conference Seminary.....	Buckhannon, W. Va.....	Rev. John Wier, A.M., D.D., President.....
47 Williamsport Dickinson Seminary.....	Williamsport, Pa.....	Rev. William P. Eveland, Ph.D., President.....
48 Wilmington Conference Academy.....	Dover, Del.....	Rev. E. L. Cross, A.M., Principal.....
49 Wyoming Seminary.....	Kingston, Pa.....	Rev. L. L. Sprague, A.M., D.D., President.....

* No report received; same as last year.

¹ Belongs to Morgan College.

² See also Theological Institutions.

Institutions Exclusively for Women

Official List of Colleges and Universities

NAME OF INSTITUTION	LOCATION	PRESENT CHIEF OFFICER
1 The Woman's College of Baltimore...	Baltimore, Md.....	Rev. John F. Goucher, D.D., LL.D., President..

Classical Seminars

	Year of First Opening	Value of Grounds and Buildings	Total Endowment	Productive Endowment	Amount of Debts	No. Professors and Teachers	STUDENTS LAST YEAR			Total Income Last Year	Total Value of Gifts Received Last Year	
							Men	Women	Total			
1	1890	\$5,000	\$.....	\$.....	\$.....	2	62	56	118	\$557	\$.....	1
2	1887	30,000	.....	.....	3,000	5	50	.....	50	950	120	2
3	1899	30,000	.....	.....	8,000	14	102	99	201	3,615	891	3
4	1887	10,000	15,000	15,000	.....	5	20	30	50	.....	.....	4
5	1886	3,500	.....	.....	.....	4	181	113	244	3,178	10	5
6	1874	70,000	.....	.....	.....	10	62	100	162	1,016	.....	6
7	1883	12,000	34,000	34,000	.....	8	112	41	153	5,900	.....	7
8	1854	50,000	5,000	.....	4,500	9	55	45	100	2,800	.....	8
9	1824	73,800	32,000	32,000	1,600	15	99	96	195	17,378	1,749	9
10	1874	302,000	.....	.....	35,000	16	109	103	212	48,291	.....	10
11	1872	2,000	.....	.....	270	6	38	62	100	660	.....	11
12	1872	31,000	.....	.....	.....	10	172	147	319	1,373	175	12
13	1804	70,000	18,002	18,002	15,000	14	85	95	180	21,344	12,500	13
14	1848	22,800	25,350	15,350	6,300	9	65	63	128	5,700	2,700	14
15	1857	50,000	17,000	5,000	4,000	12	98	72	165	7,320	9,263	15
16	1832	95,000	82,000	62,000	.....	14	111	130	241	13,722	1,210	16
17	1893	50,000	.....	.....	.....	11	68	85	153	5,267	160	17
18	1874	75,000	40,000	40,000	506	8	114	130	244	7,699	.....	18
19	1888	7,300	.....	.....	2,000	9	138	173	306	2,900	885	19
20	1863	50,000	100,000	77,000	.....	15	147	167	314	15,280	.....	20
21	1877	5,000	.....	.....	600	3	62	53	115	700	.....	21
22	1886	5,000	.....	.....	.....	5	75	83	158	1,000	150	22
23	1820	158,000	175,000	175,000	32,000	14	104	122	226	18,155	10,000	23
24	1882	12,000	7,500	7,500	950	5	61	86	147	1,700	1,300	24
25	1902	3,000	.....	.....	.....	5	150	200	350	5,836	.....	25
26	1876	18,000	.....	.....	500	7	122	76	198	4,380	2,800	26
27	1890	23,000	.....	.....	4,000	7	.....	.....	66	2,000	6,600	27
28	1834	101,188	29,008	21,888	49,231	12	76	107	183	8,343	4,748	28
29	1881	100,000	.....	.....	.....	12	158	188	346	17,563	4,684	29
30	1880	6,000	.....	.....	.....	3	76	73	149	800	200	30
31	1891	22,000	.....	.....	300	7	166	175	341	2,800	300	31
32	1879	10,000	.....	.....	.....	5	94	126	220	1,010	.....	32
33	1840	250,000	10,000	10,000	6,000	21	100	52	152	30,000	47,000	33
34	1878	1,500	.....	.....	.....	3	73	57	130	645	.....	34
35	1886	.....	.....	.....	.....	11	79	86	165	.....	.....	35
36	1859	45,000	.....	.....	.....	8	76	48	124	6,500	.....	36
37	1900	50,000	.....	.....	.....	14	134	180	314	7,000	10,000	37
38	1889	3,000	.....	.....	50	3	26	32	58	450	100	38
39	1856	.....	.....	.....	.....	21	351	158	509	20,311	.....	39
40	1845	80,000	100,000	100,000	.....	15	132	129	261	32,815	.....	40
41	1836	85,000	26,000	26,000	.....	12	105	86	191	11,779	1,100	41
42	1898	.....	.....	.....	.....	5	36	58	94	.....	.....	42
43	1883	10,000	.....	.....	200	10	100	88	188	1,500	300	43
44	1817	218,215	62,913	37,219	.....	13	85	76	161	16,249	9,305	44
45	1828	10,000	10,000	10,000	.....	6	19	18	37	1,650	.....	45
46	1890	200,000	100,000	75,000	24,000	27	258	184	442	21,939	67,400	46
47	1848	200,000	8,000	8,000	.....	19	98	203	301	34,045	1,000	47
48	1873	80,000	.....	.....	7,100	12	100	102	202	18,000	.....	48
49	1844	300,000	70,000	70,000	.....	23	325	257	582	38,863	43,100	49

* See Morgan College.

* See Northwestern University.

* These items are left blank because of incomplete reports.

Institutions Exclusively for Women

Official List of Colleges and Universities

	Year of First Opening	Value of Grounds and Buildings	Total Endowment	Productive Endowment	Amount of Debts	No. Professors and Teachers	Professional and Postgraduate Students	COLLEGIATE				TOTAL OF ALL STUDENTS			Total Income Last Year	Total Value of Gifts Received Last Year	
								Men	Women	Total	School College	Men	Women	Grand Total			
1	1888	\$522,906	\$632,830	\$632,830	\$.....	24	...	...	325	325	...	...	325	325	\$30,558	\$.....	1

Institutions Exclusively for Women—Continued

Classical Seminaries

NAME OF INSTITUTION	LOCATION	PRESENT CHIEF OFFICER
1 Chicago Training School.....	Chicago, Ill.....	J. Shelly Meyer, Superintendent.....
2 Drew Seminary for Young Women.....	Carmel, N. Y.....	Rev. D. H. Hanaburgh, A.M., S.T.D., Pres.
3 Fort Edward Collegiate Institute.....	Fort Edward, N. Y.....	Rev. Joseph E. King, D.D., Ph.D., President
4 Girls' Latin School.....	Baltimore, Md.....	Leonard A. Blue, Ph.D., Principal
5 Illinois Woman's College.....	Jacksonville, Ill.....	Rev. Jos. R. Barker, Ph.D., President
6 Jennings Seminary.....	Aurora, Ill.....	Miss Bertha Barber, B.S., Principal
7 Lasell Seminary for Young Women.....	Auburndale, Mass.....	Charles C. Bragdon, A.M., LL.D., Principal
8 Philadelphia Collegiate Institute*	Philadelphia, Pa.....	Miss Susan C. Lodge, Principal

* Same as last year.

Missionary Institutes and Bible Training Schools

NAME OF INSTITUTION	LOCATION	PRESENT CHIEF OFFICER
1 Anglo-Japanese Training School.....	San Francisco, Cal.....	Rev. Milton S. Vail, A.B., Principal.....
2 Chicago Training School for City, Home, and Foreign Missions.....	Chicago, Ill.....	J. Shelly Meyer, Superintendent.....
3 Folts Mission Institute.....	Herkimer, N. Y.....	Miss Ida V. Joutz, President
4 Lucy Webb Hayes Nat'l Training Sch.	Washington, D. C.....	Rev. Charles W. Gallagher, D.D., President

Foreign Mission Schools

NAME OF INSTITUTION	LOCATION	PRESENT CHIEF OFFICER
1 Chentu College.....	Chentu, China.....	Rev. Joseph Beech, A.B., President
2 Hwamet High School*	Chentu, China.....	Rev. Joseph Beech, A.B., Principal
3 Chungking Institute*	Chungking, China.....	
4 Girls' Boarding School*	Foochow, China.....	Misses Bonafeld and Plumb, Assoc. Prins.
5 Hokling Anglo-Chinese College.....	Foochow, China.....	Rev. John Gowdy, A.B., B.D., President
6 S. L. Baldwin School of Theology. ¹	Foochow, China.....	Rev. James Simister, D.D., President
7 Anglo-Chinese Boys' School*	Hinghua, China.....	Rev. F. L. Guthrie, D.D., Principal
8 Girls' Boarding School*	Peking, China.....	Mrs. Charlotte M. Jewell, Principal
9 Peking University*	Peking, China.....	Rev. H. H. Lowry, D.D., President
10 Methodist Theological School ¹	Copenhagen, Denmark.....	Rev. Chr. Jansen, President
11 Methodist Theological Seminary ¹	Tammerfors, Finland.....	Rev. J. W. Haggman, Principal
12 Martin Mission Institute ¹ *	Frankfort-on-Main, Germ'y.	Rev. P. G. Junker, Director
13 Bareilly Theological Seminary ¹	Bareilly, India.....	Rev. Wm. A. Mansell, A.M., D.D., Principal
14 American Methodist Institution.....	Calcutta, India.....	Rev. C. C. McCowen, A.B., D.D., Principal
15 Bible Training School.....	Calcutta, India.....	Rev. C. C. McCowen, A.B., D.D., Principal
16 Reid Christian College*	Lucknow, India.....	Rev. J. N. West, S.T.B., Principal
17 Philander Smith Institute.....	Mussorie, U. P., India.....	Rev. F. S. Ditto, A.M., S.T.B., Principal
18 Boys' High School*	Oak Openings, Naini Tal, Ind.	Rev. J. C. Butcher, B.D., M.D., Principal
19 Crandon International Institute*	Rome, Italy.....	Miss Martha Ellen Vickery, Directress
20 Methodist College*	Rome, Italy.....	Rev. N. Walling Clark, D.D., President
21 Reeder Theological School ¹ *	Rome, Italy.....	Rev. N. Walling Clark, D.D., President
22 Caroline Wright Memorial School.....	Hakodate, Japan.....	Miss Augusta Dickerson, Principal
23 Chinzai College.....	Nagasaki, Japan.....	Rev. E. R. Fulkerson, Ph.D., Litt.D., Prin.
24 Kwassui College*	Nagasaki, Japan.....	Miss Marianna Young, A.B., Principal
25 Pure Stream Girls' School*	Nagoya, Japan.....	Miss Anna P. Atkinson, Principal
26 Anglo-Japanese College*	Aoyama, Tokyo, Japan.....	Rev. Yoitsu Honda, President
27 Philander Smith Biblical Inst. ¹ *	Aoyama, Tokyo, Japan.....	Rev. Julius Soper, D.D., Dean
28 Anglo-Chinese School.....	Singapore, St's Set, Malaysia	Rev. K. E. Pease, B.Sc., Principal
29 Pachuca College*	Pachuca, Mexico.....	Miss Ida Bohannon, Directress
30 Mexican Methodist Institute ¹	Puebla, Mexico.....	Rev. P. F. Valderrama, D.D., President
31 Norway Theological School ¹ *	Christiania, Norway.....	Rev. Ole Olesen, Principal
32 Santiago College*	Santiago, Chile. S. A.....	Rev. I. H. La Fetra, D.D., President
33 Theological School of Sweden ¹	Upsala, Sweden.....	Rev. K. A. Jansson, President

* No report; same as last year.

¹ See also Theological Institutions.

Institutions Exclusively for Women—Continued

Classical Seminaries

	Year of First Opening	Value of Grounds and Buildings	Total Endowment	Productive Endowment	Amount of Debt	No. Professors and Teachers	STUDENTS LAST YEAR			Total Income Last Year	Total Value of Gifts Received Last Year	
							Collegiate	Sub-collegiate	Total			
1	1885	\$128,000	\$10,000	\$10,000	\$.....	10	...	180	180	\$16,202	\$.....	1
2	1886	50,000	.....	.....	12,000	12	...	45	45	9,335	27,000	2
3	1854	75,000	5,000	5,000	8,000	10	45	21	66	20,200	600	3
4	1890	.....	.....	.....	.....	16	.....	164	164	17,368	.....	4
5	1847	175,000	7,000	7,000	15,000	23	150	180	330	30,000	18,000	5
6	1809	35,000	.....	.....	.....	6	.....	112	112	2,600	125	6
7	1851	150,000	1,000	1,000	.....	33	124	48	172	.....	.....	7
8	1896	.....	5,878	3,444	.....	9	...	63	63	5,953	.....	8

Missionary Institutes and Bible Training Schools

	Year of First Opening	Value of Grounds and Buildings	Total Endowment	Productive Endowment	Amount of Debt	No. Professors and Teachers	STUDENTS LAST YEAR			Total Income Last Year	Total Value of Gifts Received Last Year	
							Men	Women	Total			
1	1803	\$.....	\$.....	\$.....	\$.....	7	264	5	269	\$1,645	\$.....	1
2	1885	128,000	10,000	10,000	.....	10	...	180	180	16,202	.....	2
3	1803	100,000	.....	.....	.....	9	.....	47	47	8,542	.....	3
4	1890	250,000	.....	.....	.....	27	.....	144	144	.....	.....	4

Foreign Mission Schools

	Year of First Opening	Value of Grounds and Buildings	Total Endowment	Productive Endowment	Amount of Debt	No. Professors and Teachers	STUDENTS LAST YEAR			Total Income Last Year	Total Value of Gifts Received Last Year	
							Men	Women	Total			
1	1903	\$5,000	\$.....	\$.....	\$.....	6	75	.....	75	\$557	\$3,400	1
2	1900	8,000	.....	.....	.....	8	76	38	114	1,054	210	2
3	.....	6,500	.....	.....	.....	5	57	.....	57	2,470	1,780	3
4	1859	9,800	.....	.....	.....	10	.....	169	169	2,000	.....	4
5	1881	25,000	.....	.....	.....	17	339	.....	339	5,412	.....	5
6	1872	4,000	.....	.....	.....	4	30	.....	30	800	1,900	6
7	1898	4,000	.....	.....	1,000	11	105	.....	105	600	.....	7
8	1871	34,000	.....	.....	11,430	9	.....	216	216	100	4,200	8
9	1888	50,000	.....	.....	.....	11	157	.....	157	4,940	.....	9
10	1888	.....	.....	.....	.....	8	8	.....	8	.....	.....	10
11	1897	.....	.....	.....	.....	8	7	.....	7	.....	.....	11
12	1868	50,000	10,000	10,000	.....	8	26	.....	26	5,900	8,945	12
13	1872	.....	58,900	54,400	.....	14	75	53	127	4,672	2	13
14	.....	.....	.....	.....	.....	23	.....	.....	447	.....	.....	14
15	.....	.....	.....	.....	.....	2	.....	.....	8	.....	.....	15
16	1888	50,000	13,000	13,000	3,000	14	145	.....	145	1,900	540	16
17	1885	30,000	.....	.....	3,000	8	161	7	168	5,104	10	17
18	1880	20,000	34,000	34,000	28,000	9	74	6	80	5,000	68	18
19	1897	75,000	.....	.....	30,000	35	.....	298	298	15,000	2,900	19
20	1890	100,000	.....	.....	.....	16	59	.....	59	4,500	740	20
21	1888	200,000	.....	.....	.....	3	5	.....	5	1,000	100	21
22	1882	15,000	.....	.....	.....	20	.....	.....	204	.....	.....	22
23	1881	25,000	.....	.....	.....	15	325	.....	325	3,300	1,000	23
24	1879	50,000	1,200	1,200	.....	21	.....	205	205	3,120	900	24
25	1888	10,000	.....	.....	.....	10	.....	143	143	1,700	900	25
26	1883	75,000	.....	.....	.....	16	359	.....	359	2,250	90	26
27	1894	12,000	.....	.....	.....	6	23	.....	23	2,517	2,517	27
28	1883	50,000	.....	.....	.....	25	896	.....	896	12,000	.....	28
29	1875	35,000	.....	.....	.....	13	85	360	425	740	.....	29
30	1874	60,000	.....	.....	.....	21	206	.....	206	1,415	.....	30
31	1878	.....	.....	.....	.....	4	7	.....	7	.....	.....	31
32	1880	100,000	.....	.....	.....	20	16	120	136	14,741	.....	32
33	1874	8,500	18,707	9,132	.....	3	22	.....	22	453	.....	33

Theological Institutions

	NAME OF INSTITUTION	LOCATION	PRESENT CHIEF OFFICER
1	Bareilly Theological Seminary.....	Bareilly, India.....	Rev. W. A. Mansell, A.M., D.D., Principal
2	Boston Univ. School of Theology ¹ ...	Boston, Mass.....	Rev. W. E. Huntington, S.T.D., LL.D., Pres.
3	Central Wesleyan Theological Sem. ¹ ...	Warrenton, Mo.....	Rev. G. B. Addicks, A.M., D.D., President...
4	Charles City College.....	Charles City, Ia.....	Rev. F. E. Hirsch, A.M., D.D., President...
5	Drew Theological Seminary.....	Madison, N. J.....	Rev. H. A. Buttz, D.D., LL.D., President...
6	Gammon Theological Seminary.....	South Atlanta, Ga.....	Rev. L. G. Adkinson, A.M., D.D., President.
7	Garrett Biblical Institute ²	Evanston, Ill.....	Rev. C. J. Little, D.D., President.....
8	Grant University School of Theology ¹	Chattanooga, Tenn.....	Rev. J. H. Race, A.M., D.D., President.....
9	Iliff School of Theology ²	Denver, Colo.....	.....
10	Martin Mission Institute*.....	Frankfort-on-Main, Germ'y.	Rev. P. Gustaf Junker, Director.....
11	Methodist Theological School.....	Copenhagen, Denmark.....	Rev. Chr. Jansen, President.....
12	Methodist Theological Seminary.....	Tammerfors, Finland.....	Rev. J. W. Häggman, Principal.....
13	Mexican Methodist Inst. of Theology	Puebla, Mexico.....	Rev. P. F. Valderrama, D.D., President.....
14	Mount Pleasant German College ¹ ...	Mount Pleasant, Ia.....	Rev. E. S. Havighorst, A.M., S.T.B., D.D., Pres.
15	Nast Theological Seminary ¹	Berea, O.....	Rev. C. Riemschneider, Ph.D., D.D., Pres.
16	Norway Theological School*.....	Christiania, Norway.....	Rev. Ole Olesen, Principal.....
17	Norwegian-Danish Theological Sem.	Evanston, Ill.....	Rev. N. E. Simonsen, D.D., President.....
18	Philander Smith Biblical Institute*	Aoyama, Tokyo, Japan.....	Rev. Julius Soper, D.D., Dean.....
19	Reeder Theological & Methodist Col.*	Rome, Italy.....	Rev. N. Walling Clark, D.D., President.....
20	Saint Paul's College ¹ *.....	Saint Paul Park, Minn.....	Rev. William H. Miller, A.M., President.....
21	Swedish Theological Seminary.....	Evanston, Ill.....	Rev. Albert Ericson, A.M., D.D., President.
22	Theological School of Sweden.....	Upsala, Sweden.....	Rev. K. A. Jansson, President.....
23	The S. L. Baldwin School of Theol.	Foochow, China.....	Rev. James Simester, D.D., President.....

* No report; same as last year.

¹ See lists of Colleges and Universities and of Classical Seminaries.

² The Iliff School of Theology is temporarily suspended.

Statistical Summary of Educational Institutions

CLASS OF INSTITUTIONS	Number of Schools	Value of Grounds and Buildings ¹	Total Endowment	Productive Endowment	Amount of Debt	Value of Property and Endowments Exclusive of Debt
1 Theological Institutions.....	23	\$2,369,945	\$2,225,827	\$2,119,192	\$16,000	\$4,579,572
2 Colleges and Universities.....	52	15,266,079	16,892,719	13,233,598	2,835,818	29,792,980
3 Classical Seminaries.....	49	3,095,308	966,773	838,459	205,107	3,796,969
4 Institutions Exclusively for Women.....	9	1,135,808	661,708	659,274	35,000	1,762,516
5 Foreign Mission Schools.....	33	1,101,800	130,867	121,732	76,490	1,156,177
6 Missionary Institutes and Bible Training Schools.....	4	478,000	10,000	10,000	.....	488,000
7 Normal University.....	1	125,000	25,000	.....	.....	150,000
Total.....	171	\$23,511,935	\$20,882,694	\$17,042,185	\$2,668,415	\$41,796,214
Less Schools duplicated.....	22	1,733,753	1,070,657	1,039,222	14,000	2,790,410
Net total for year ending June, 1905.	149	\$21,778,182	\$19,812,037	\$16,002,963	\$2,654,415	\$38,995,804
Net total for year ending June, 1904.	153	21,302,823	19,103,371	14,664,194	2,674,637	37,731,557

Theological Institutions

	Year of First Opening	Value of Grounds and Buildings	Total Endowment	Productive Endowment	Amount of Debt	No. Professors and Teachers	Students Last Year	Total Income Last Year	Total Value of Gifts Received Last Year	
1	1872	\$.....	\$58,900	\$54,400	\$.....	14	127	\$4,672	\$3	1
2	1889	150,000	.....	.....	.....	8	194	.....	.....	2
3	1864	120,000	82,000	80,000	5,000	4	44	11,400	17,000	3
4	1801	60,000	53,000	58,000	5,000	2	6	10,484	.....	4
5	1867	695,000	520,000	520,000	.....	8	168	31,000	8,000	5
6	1888	100,000	500,000	425,000	2,000	4	85	2,538	.....	6
7	1854	250,000	600,000	600,000	.....	9	156	35,000	10,000	7
8	1867	406,945	85,300	15,000	4,000	5	26	52,446	34,817	8
9	.....	72,000	181,000	131,000	.....	.....	.....	.....	.....	9
10	1868	50,000	10,000	10,000	.....	3	26	5,900	3,945	10
11	1888	.....	.....	.....	.....	3	3	.....	.....	11
12	1897	.....	.....	.....	.....	3	7	.....	.....	12
13	1874	60,000	.....	.....	.....	21	206	1,415	.....	13
14	1873	20,000	29,900	29,900	.....	4	26	5,454	.....	14
15	1864	101,500	144,960	144,960	.....	4	36	16,685	3,400	15
16	1878	.....	.....	.....	.....	4	7	.....	.....	16
17	1885	12,000	14,000	14,000	.....	1	15	1,800	.....	17
18	1884	12,000	.....	.....	.....	6	23	2,517	2,517	18
19	1888	200,000	.....	.....	.....	3	5	1,000	100	19
20	1869	45,000	.....	.....	.....	1	6	6,500	.....	20
21	1870	8,000	32,800	22,900	.....	3	26	3,286	8,000	21
22	1874	3,500	13,787	9,132	.....	3	22	453	.....	22
23	1872	4,000	.....	.....	.....	4	30	900	1,900	23

* See list of Colleges and Universities.

of the Methodist Episcopal Church

STUDENTS LAST YEAR													Total Income Last Year	Total Value of Gifts Received Last Year
Number of Professors and Teachers	Professional Students	COLLEGIATE			Subcollegiate	TOTAL OF ALL STUDENTS								
		Men	Women	Total Collegiate		Men	Women	Grand Total						
1	117	1,244	.....	.....	.....	1,244	.....	.....	1,244	\$193,350	\$89,681	1		
2	2,340	8,086	4,002	4,087	* 8,734	16,867	14,582	12,624	* 33,512	2,488,974	1,277,605	2		
3	504	.....	.....	.....	.....	* 10,045	5,069	4,910	* 10,045	471,083	239,630	3		
4	143	.....	.....	644	644	813	.....	1,457	1,457	192,211	45,725	4		
5	363	456	.....	.....	.....	* 5,130	3,283	1,644	* 5,586	103,245	24,482	5		
6	53	.....	.....	.....	.....	640	264	376	640	26,689	.....	6		
7	62	1,417	896	463	1,359	150	.....	.....	* 2,928	47,500	25,000	7		
	3,602	11,143	5,498	5,134	10,737	33,045	24,392	21,011	55,410	\$3,523,052	\$1,702,123			
	139	991	.....	325	325	180	991	505	1,496	226,481	93,681			
	3,463	10,152	5,496	4,809	10,412	31,405	23,401	20,506	53,914	\$3,296,571	\$1,608,442			
	3,405	7,886	5,477	4,690	10,167	33,946	25,770	23,337	51,409	3,473,344	1,188,720			

1 All duplicates are subtracted in the grand totals.

2 The apparent discrepancy in the total is due to the failure of some of the schools to give the number of men and women separately.

3 A few of this number are college students proper; but the number of such is small, and the reports are incomplete.

Extract from a Recent Address at Tuskegee Institute by the Honorable Theodore Roosevelt, President of the United States

To the white population as well as the black it is of the utmost importance that the negro be encouraged to make himself a citizen of the highest type of usefulness. It is to the interest of the white people that this policy be conscientiously pursued, and to the interest of the colored people that they clearly realize that they have opportunities for economic development here in the South not now offered elsewhere.

The professional and mercantile avenues to success are overcrowded; for the present the best chance of success awaits the intelligent worker at some mechanical trade or on a farm; for this man will almost certainly achieve industrial independence. I am pleased, but not in the least surprised, to learn that many among the men and women trained at Tuskegee find immediate employment as leaders and workers among their own people, and that their services are eagerly sought by white people for various kinds of industrial work, the demand being much greater than the supply.

Viewed from any angle, ignorance is the costliest crop that can be raised in any part of the Union. Every dollar put into the education of either white man or black man, in head, in hand, and in heart, yields rich dividends to the entire community. Merely from the economic standpoint it is of the utmost consequence to all our citizens that institutions such as this at Tuskegee should be a success, but there are other and even higher reasons that entitle it to our support. In the interest of humanity, of justice, and of self-protection, every white man in America, no matter where he lives, should try to help the negro to help himself. It is in the interest and for the protection of the white man to see that the negro is educated. It is not only the duty of the white man, but it is to his interest, to see that the negro is protected in property, in life, and in all his legal rights.

Every time a law is broken every individual in the community has the moral tone of his life lowered. Lawlessness in the United States is not confined to any one section, lynching is not confined to any one section, and there is perhaps no body of American citizens who have deserved so well of the entire American people as the public men, the publicists, the clergymen, the countless thousands of high minded private citizens who have done such heroic work in the South in arousing public opinion against lawlessness in all its forms, and especially against lynching. I very earnestly hope that their example will count in the North as well as in the South, for there are just as great evils to be warred against in one region of our country as in another, though they are not in all places the same evils. And when any body of men in any community stands bravely for what is right, these men not merely serve a useful purpose in doing the particular task to which they set themselves, but give a lift to the cause of good citizenship throughout the Union.

Hitherto I have spoken chiefly of the obligations existing on the part of the white man. Now let you remember on the other hand that no help can permanently avail you save as you yourselves develop capacity for self help. You young colored men and women educated at Tuskegee must by precept and example lead your fellows toward sober, industrious, law-abiding lives. You are in honor bound to join hands in favor of law and order, and to war against all crime and especially against all crime by men of your own race; for the heaviest wrong done by the criminal is the wrong to his own race. You must

teach the people of your race that they must scrupulously observe any contract into which they in good faith enter, no matter whether it is hard to keep or not. If you save money, secure homes, and lead clean, decent, modest lives, you will win the respect of your neighbors of both races.

Let each man strive to excel his fellows only by rendering substantial service to the community in which he lives. The colored people have many difficulties to pass through, but these difficulties will be surmounted if only the policy of reason and common sense is pursued.

The race cannot expect to get everything at once. It must learn to wait and bide its time; to prove itself worthy, by showing its possession of perseverance, of thrift, of self-control. The destiny of the race is chiefly in its own hands and must be worked out patiently and persistently along these lines. Remember also that the white man who can be of most use to the colored man is that colored man's neighbor. It is the Southern people themselves who must and can solve the difficulties that exist in the South. Of course what help the people of the rest of the Union can give them must and will be gladly and cheerfully given.

The hope of advancement for the colored man in the South lies in his steady common-sense effort to improve his moral and material condition and to work in harmony with the white man in upbuilding the Commonwealth. The future of the South now depends upon the people of both races living up to the spirit and letter of the laws of their several states, and working out the destinies of both races, not as races, but as law-abiding American citizens.

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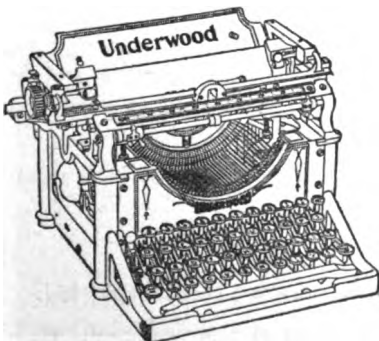
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Educational Equipment Ample and thoroughly furnished laboratories facilitate study of the natural sciences by modern methods. The apparatus is of recent type, carefully selected. Maps, charts, engravings, photographs and cabinets of specimens and of objects illustrating natural history and the development of the race are liberally provided. There is a good, modern working library of about ten thousand volumes, while half a million volumes are at the service of students in public and institutional libraries easily accessible.

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Numbers The College is now (1905) entering upon its eighteenth session. Its alumnae number about six hundred. Recent graduating classes have numbered from sixty to seventy-nine. The freshman class numbers, and for the present is limited to, one hundred and twenty-five. The students are from all parts of the country. All religious denominations are liberally represented.

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THE CHRISTIAN STUDENT

Vol. VII

FEBRUARY, 1906

No. 1

Subscription price, 25 cents a year

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The Value of Good Books

Let every man, if possible, gather some good books under his roof.—*William Ellery Channing.*

I entrench myself in my books, equally against sorrow and the weather.—*Leigh Hunt.*

All that mankind has done, thought, gained, or been,—it is lying as in magic preservation in the pages of books.—*Thomas Carlyle.*

He who loveth a book will never want a faithful friend, a wholesome counsellor, a cheerful companion, or an effectual comforter.—*Isaac Barrow.*

I like books. I was born and bred among them, and have the easy feeling, when I get in their presence, that a stable-boy has among horses.—*Oliver Wendell Holmes.*

By cultivating an interest in a few good books which contain the result of the toil or the quintessence of the genius of some of the most gifted thinkers of the world, we need not live on the marsh and in the mists. The slopes and ridges invite us.—*T. Starr King.*

What is a great love of books? It is something like a personal introduction to the great and good men of all past time. Books, it is true, are silent as you see them on their shelves; but, silent as they are, when I enter a library I feel almost as if the dead were present, and I know if I put questions to these books they will answer me.—*John Bright.*

I want the books that help me out of the vacancy and despair of a frivolous mind, out of the tangle and confusion of a society that is buried in *bric-a-brac*, out of the meanness of unfeeling mockery and the heaviness of incessant mirth, into a loftier and serener region, where, through the clear air of serious thoughts, I can learn to look soberly and bravely upon the mingled misery and splendor of human existence, and then go down with a cheerful courage to play a man's part in the life which Christ has forever ennobled by his divine presence.—*Essays in Application by Henry Van Dyke.*

The Scriptures are those writings, ever sacred among Christians as was the older part among the Hebrew people, in which is preserved the record of Hebrew and early Christian religion, with Jesus Christ and his gift to mankind as the crowning element. In the older part we find the long story of religion in the Hebrew race: the history variously told, the ancient laws, all attributed to God, the weighty words of prophets spoken in the name of God, the songs of religion, and the various other forms in which the sense of God expressed itself. But the speciality of the Bible is Jesus Christ. On these

pages we have practically all that we know of his history and his words. He uttered the highest, simplest, most self-evidencing, most final body of truth concerning God and the relations of men to him that this world has ever received; and here we find it, together with writings that show how it was understood by receptive minds, and brought into life as a transforming power. A rich and various treasure our Bible offers us, both in religion and in the history of religion; and as the crown of the whole we have the noblest view of religion that was ever known, opening out by the spiritual power of God into the finest life with God that was ever lived by men.—*The Use of the Scriptures in Theology* by William Newton Clarke, D.D.

Some Rewards of Life in the Ministry

BY WILLIAM V. KELLEY, D.D., L.H.D.

To the virile, mettlesome and high-spirited young manhood in our churches, schools and colleges no other calling holds out such allurements as the ministry; none other offers such uncommon opportunities for power, influence and high leadership, especially to the uncommon men, the superior men, the earnest, eager and forcible men.

Can a man call himself to the ministry? No! But some things every Christian young man can and ought to do. He can try to be not morally unfit for nor unworthy of the great calling. He can endeavor to maintain such a spiritual sensitiveness as will make it possible for him to hear a divine call; he can cultivate such nobility of soul and such reverence for duty as not to be incapable of being bowed by the majesty and fired by the fascination of the supreme vocation; he can keep mind and heart open to appeal by freeing himself from such prejudices against the work of the ministry as might cause him to resist or ignore a divine call; he can give fair consideration to the advantages and attractions of that work.

To suggest some of the satisfactions and rewards of the minister's life is the simplest aim of this brief monograph:

1. If a young man cares to live on high levels, the ministerial calling, more than any other, provides and guarantees that his life shall be elevated,—noble, only noble, and that continually.

2. If he desires to be on the best of terms with his fellow men this sacred calling puts him from the first into the finest, sweetest and most honorable relations with mankind, making his feelings friendly, his motives pure, his intentions beneficent, his interest in men not predatory nor selfish but sincerely high-minded and altruistic, and all his intercourse and transactions worthy, commendable, and elevated.

3. If he desires to live in contact with the nobler side of human nature and see its higher manifestations the ministerial life offers him this privilege. In this it has the advantage over other professions and occupations. The profession of medicine deals with man's body; not with the real manhood, but with the low, narrow, fleshly tenement—what Shakespeare calls "this muddy vesture of decay." The physician lives on the sickly, physical side of things and is in danger of depressing views and materialistic tendencies. The legal profession keeps its practitioner in contact with the seamy side of human nature. The son of a successful lawyer abandoned the practice of law soon after beginning it, saying,

"I do not want to spend my days settling the contentions and quarrels of people and living in the atmosphere of strife, antagonism and militant selfishness." Commercial life pits a man against his fellows in grim and selfish competition and, in existing conditions, involves dangers of much that is sordid, questionable and morally compromising. The prevailing customs and the rules of its game ignore the Golden Rule and the Sermon on the Mount.

4. If one wishes the most complete self-development, the ministerial life beyond any other earthly sphere will permit the all-round development of his nature and the free expansion of his powers, and will foster his utmost possible growth in greatness and in goodness. No other climate can so surely bloom manhood into this consummate flower; no other air has so much oxygen for the incandescence of human faculties to the highest brilliancy, intensity and radiancy. The idealization which glorifies life is nowhere else so practicable as in the ministerial sphere.

(a) If one desires the largest possible range and expansion for the mind, the minister's work will put him in a limitless intellectual world. One young man experimented with so many successive occupations that he was fast acquiring an unmerited reputation for instability. He was so constituted as to lose interest in any vocation as soon as he mentally surveyed its extent and comprehended it. It then became mere repetition and routine. After years of this dissatisfied experimenting he heard the voice of the Infinite calling him to preach the everlasting Gospel, and then he entered upon inexhaustible realms and reaches of intellectual life, upon a sphere with room and verge enough for the keenest exploring eagerness and utmost excellence of his powers. After forty years his insatiable brain is still ranging and reveling in enlarging regions with endless vistas opening ever on before. No earthly subject or fact is irrelevant or excluded, for all realities are more or less related to his work; and beyond the realm of things temporal, as Dr. George A. Gordon truly says, the "preacher is a dweller on the shores of the eternal deep; its tides ebb and flow under his vision; its murmur and thunder are the minor and major of an anthem to which he is always an eager listener."

(b) If one desires for himself the development of the finest graces of moral character, no other sphere equals the minister's. The whole pressure of his work pushes him up to high ethical levels; conditions conspire to make him a good man; by all his interests, temporal and eternal, he is bribed and bound to goodness. His own sense of duty, the expectations of his fellow-men, the responsibility of his divine calling, the horror and disgrace of being less than good in such a place as his, the sanctity of the trust committed to him—all combine to brace him, nerve him and keep him upright, steadfast and pure. As the surgeon is necessitated by the requirements of his work to be the cleanest man in town physically, so the minister is, by the necessity of the case, obligated and in a certain sense guaranteed to be the cleanest man in town morally. Also, his calling shelters him from many moral exposures and perils; and white angels come to live with him to tend his growth in goodness, to prevent the warping of his nature to mean and vulgar ends, and to water the roots of all his virtues.

5. In the ministry there is also abundant place for the heroic and chivalric instincts of a sturdy manhood, for the virile play of the valiant will, the rugged courage, the resolute fortitude, the grit and bravery of a militant life. Milton

described man as the being "for contemplation and for valor formed." Nowhere more than in the sacred calling is there room and play for both contemplation and courage. "Christian knighthood," says Dr. Lyman, "is valor without vengeance." The Christian minister is a knight who fights on moral battlefields, making war against the Prince of Darkness and the black angels. Conquering the kingdom for the King of kings, he may in any place be as truly a soldier and a hero as was Garibaldi when he led the thousand to Marsala and gave a kingdom to his king. In fine, for the raising of all the factors of manhood, intellectual, spiritual, and heroic, to their highest power, no occupation or sphere can surpass that of the ministry.

6. The minister's aim and work are favorable to the production of eminent examples of pure and noble living. "The simple life," with its inherent refinement, dignity, and grace—for which there is now, in many circles a new propaganda—finds finest illustration in the parsonages of the land, and "the strenuous life," with all its zest and glowing exhilaration, has conspicuous and daily illustration in the ardent, enthusiastic activities of hosts of ministers. For high living, in the true sense, a parsonage is a better place to be born in or to live in than a palace; and it is a proven fact that parsonages furnish more men and women for the higher places of useful and honorable life than any other class of homes. By his shining example of blameless, manly, admirable living, the Christian minister "allures to brighter worlds and leads the way." He gives men their best conceptions of the meaning and use of life, and in his measure shows them how to live; his life becomes a far-seen landmark and a lofty light.

7. The approval of heaven on the sanity and rightness of his mode of life is seen in the fulfillment to him, more than to other men, of the divine promise: "With long life will I satisfy him and show him my salvation." He is privileged and assisted not only to live better, but to live longer than others. The life insurance companies will insure him for a lower annual premium because his profession increases the expectation of longevity for him. The minister's insurance policy, issued at a reduced rate, is God's certificate of approval upon his way of life as being conformed to the divine laws of nature and to the habits of the normal, ideal man.

8. The ministry gives a man the finest opportunity to be recognized as the model gentleman of the community, known to be such, not by the token of soft hands, dainty tastes, self-indulgent spirit or superior airs, but by unfailing good behavior, by the proof of gentle manners, kindly words and considerate ways; by always manifesting concern for the comfort and claims of others rather than for his own; by sympathetic attention and tender ministry to the woes and wants and wishes of the needy and afflicted; and by superior self-control and composure in the presence of provocation. His very position and character will move men, women and children to show him their best side and their best manners, making their behavior toward him gentle, honorable and gracious; and this makes true gentlemanliness easy and almost inevitable in him. The unfailing and impartial courtesy of God's ministers is proverbial in every Christian community. No other class of men can show a larger proportion of true, gentle, chivalrous gentlemen, without fear and without reproach. The easy peers of Sir Philip Sidney, scarce on fierce battlefields, are numerous among the ministers of Christ.

9. The Christian minister ranks high among real patriots. He is a planter

and a strengthener of those moralities which alone preserve the state and make nations great. No man on the Mayflower was of more conspicuous value to the Pilgrims of Plymouth and the free empire they were founding than Pastor Robinson, and even a casual reading of the history of our republic will show that the debt of the American nation to its clergy from the beginning until now is indisputable and immeasurable. The book which calls them "Nation-builders" does not err therein. The nation owes more to them than to its armies. But for the work of the clergy the soldiers on the battlefields would have had no country worth fighting for. No senator of the United States did more for the preservation of the Union than did that splendid patriot, Bishop Matthew Simpson. As a class, the clergy are the purest of patriots—seeking no office, but promoting their country's welfare by fighting the sins which are a disgrace to any people and inculcating the righteousness which exalteth a nation. The minister's love of country is intelligent, disinterested; and, in patriotic service, not the President in the White House can make a contribution surpassing his in saving quality and perpetual potency.

10. The minister holds the proud position of universal benefactor. He lives among his fellows not as a suppliant for favors, but as a bestower of benefits; not as a beggar, but as a prince. If he receives from men temporal things, he ministers to them infinitely greater spiritual things. His life is one long largess to the weal and the wealth of the world. In numerous large particulars, and in life's grand totals, he makes many rich. There is no interest of human existence—intellectual, moral or physical—which he does not greatly serve. Nothing human is alien or inaccessible to him; the range of his services does not stop short of universal bounds. He purifies the air which all men breathe. The pulpit is built on the ridge-crest of the world and the vitalizing streams of its beneficent influence flow down all the slopes of life. The Christian minister stands without pride or self-consciousness in the superb attitude of benefactor to all mankind. His life and work are a clean asset on the balance sheet of the world, and in this he finds as much joy as the world finds profit. The new teaching in all our universities is that selfishness is a colossal blunder. The philosophy of today coincides with that of Christ, "He that will save his life shall lose it." Browning sings exultingly the splendid magnanimity of the hero who holds his life out on his hand for all the world to take. That is Christlike.

11. If faithful, the minister will dwell in honor all his days. Wherever he lives and works he will be accorded a clear title to esteem and reverence. In every community the true ambassador of Jesus Christ is clothed upon with public respect as with a robe of honor. He is looked up to as a teacher, exemplar and leader. His advice is sought and his words listened to. Men confide to him their most sacred affairs; they seek him as a wise, safe counsellor. In crises and exigencies they send for him and lay their hearts in his hand. When he walks the streets, men lay down their respect and confidence before him like a carpet for his feet.

12. The deep and lasting gratitude of many human hearts is also part of his reward. Men and women whom his ministry has blessed will gratefully acknowledge their indebtedness to him. Now and then some one will say to him: "You saved me in my time of perplexity and peril and despair; at the parting of the ways you showed me the path of life. You pointed me to the Lamb of God, who taketh away the sin of the world. I owe everything to you."

Multitudes to whom he has ministered, during their lifetime and especially in their sickness and their dying, will go into eternity with a great love for him, and will wait to welcome him in heaven as their friend and guide and comforter.

13. The Christian minister has cosmic alliances. He coöperates with the stars in their courses to help the coming of a kingdom which shall have no end. His work makes him a close co-worker with God and brings him into intimate partnership with the Saviour of the world, the Lord of Life. Putting his hand under the burden which crushes humanity into the dust, to lift the load and let humanity up, he touches a Hand with nail-prints in it which was there before his was, and he feels the thrill of knowing himself to be in partnership with Christ and a fellow helper of those for whom the King of Glory died. And to hear the Master saying, "Lo, I am with you," is no sweeter than to hear him say, "You are with me in my most glorious plans and mightiest work." On earth there is no privilege comparable to that; honorable and lofty business it is, indeed!

These are a few of the rewards of life in the ministry. Virtually, all men, in proportion to their intelligence and moral sense, concede the ministerial calling to be the highest of all vocations. Why should not Christian young men pray that God may count them worthy to be called to this great work? Bunsen said Gladstone had heard higher tones than any other public man in England. For a young man to listen for the voice of the highest, to acquiesce in its call, to train his complex manhood up to fittest condition and to receive the spiritual empowering which is promised to go with his commission; and then, when good and ready, to fling all his faculty and force to the front of the fray, where God and his armies are setting themselves against Satan and his black legions—there can be nothing better, nobler or more rewarding for a man to do with his life than that. In time and in eternity it returns priceless profits, limitless emoluments.

Prosperous years are now planting our whole country, in cities, towns and villages, with noble edifices for Christian work. America is full of great churches, inviting young men to pulpits of commanding influence—pulpits which are offered as thrones of power to men who are capable of realizing the higher values of life; who are too manly to be ruled and ridden by mere things, and too noble for sordid aims:—thrones of power worthy of the splendid abilities of men like Beecher, and Phillips Brooks, and Maltbie Babcock, not to mention a host of living ministers equally sturdy and true, tender, and brave: while beyond our national borders, in other lands, wide open mission fields invite the stalwart sons of God to come and conquer the whole world for Christ.

Today God is choosing and calling the young men who are to be the world's great spiritual leaders up the morning slope of this wonderful twentieth century to its glorious high noon. We repeat the sentence we began with: To the virile, mettlesome, high-spirited young manhood in our churches, schools, and colleges, no other calling holds out such allurements as the ministry, none other offers such uncommon opportunities for power, influence, real honor, and high leadership, especially to the uncommon men, the superior men, the earnest, eager and forcible men.

There was nothing untrue or irreverent in that saying of the old Puritan: "God had only one son, and He made Him a minister."

The Annual Meeting of the Board of Education.

The annual meeting of the Board of Education of the Methodist Episcopal Church was held Thursday, December 14, 1905, at 2:30 o'clock, in the office of the Board, 150 Fifth Avenue, New York.

In the absence of the President of the Board, Bishop Edward G. Andrews, Bishop Charles H. Fowler was on motion elected Chairman pro tem, and took the chair.

E. S. Tipple conducted the devotional exercises.

There were present: The Rev. J. W. Lindsay, Mr. J. Edgar Leaycraft, Mr. Robert F. Raymond, Bishop Fowler, the Rev. W. F. King, Dr. Abram W. Harris, the Corresponding Secretary, the Rev. W. F. Anderson, and E. S. Tipple.

Excuses were received from Bishop Andrews, the Rev. G. H. Bridgman, Mr. Durbin Horne, Mr. H. C. M. Ingraham and Mr. John D. Slayback.

The minutes of the last annual meeting were read for information.

The Corresponding Secretary read his annual report, which, on motion, was received and ordered on file, the recommendations to be considered and acted upon later in the meeting.

The Treasurer, Mr. J. Edgar Leaycraft, presented the annual report of the Treasurer, which on motion was approved, subject to the report of the Auditing Committee, and ordered on file.

The Committee on Appropriations reported through the Corresponding Secretary, and on motion that part of the Corresponding Secretary's report which related to appropriations was made the report of the Committee on Appropriations, and adopted.

The Committee on Publications reported in the same manner, and on motion similar action was taken.

The University Senate reported in the same way, and a like motion was offered, which was adopted.

The Committee on the Cancellation of Loans reported through the Secretary, and on motion the same action was taken as in the other cases.

The Committee on the Location of Educational Institutions had no report to make.

On motion, the Committee on Appropriations was authorized to make loans to the amount of \$110,000, or such part of that amount as may be necessary.

The Corresponding Secretary, in his report, having called attention to the fact that it now seemed likely that the consolidation of the various benevolent societies will have taken place before the next annual meeting of the Trustees of the Board of Education, it was ordered that a special committee, consisting of Bishop Andrews, Bishop Fowler, the Corresponding Secretary, Mr. Ingraham, Mr. Raymond, Mr. Leaycraft, Dr. Lindsay and the Recording Secretary, be appointed to present a statement of the position and views of the Board of Education to the Commission on the Consolidation of Benevolences, and before transferring any property to call the Trustees of the Board of Education in special meeting to give consideration to the matter as finally agreed upon, and to pass upon it.

The Chair named E. S. Tipple, W. F. King and W. F. Anderson the Committee on Nomination of Officers, with instructions to confer and report before adjournment. This Committee reported the following nominations: President,

the Rev. Bishop Edward G. Andrews; Recording Secretary, **E. S. Tipple**; Treasurer, Mr. J. Edgar Leaycraft, and the Committees as follows:

Appropriations: Bishop Andrews, Bishop Fowler, President Harris and E. S. Tipple.

Finance: Mr. Slayback, Mr. Leaycraft and Mr. Ingraham.

Auditing: Mr. Ingraham, Mr. Slayback and Mr. Horne.

Locating of Educational Institutions: Bishop Andrews, Dr. King and Dr. Bridgman.

Cancellation of Loans: Bishop Andrews, Mr. Raymond, Dr. Lindsay and Bishop Fowler.

University Senate and Recognition of Colleges: Bishop Andrews, Dr. King, Dr. Lindsay and Dr. Bridgman.

Publications: Mr. Raymond, Mr. Slayback and Bishop Andrews.

The Corresponding Secretary is a member *ex officio* of all committees.

On motion, the Recording Secretary was directed to cast one ballot for the officers and committees, as named. It was done, and they were declared elected.

Adjournment was on motion.

Dr. Lindsay pronounced the benediction.

Corresponding Secretary's Report

DECEMBER 14, 1905.

To the Board of Education of the Methodist Episcopal Church:

The Corresponding Secretary begs leave, herewith, to present his annual report:

PERSONAL

I note with profound gratitude that no changes have occurred in the membership of the Board during the year, either by death or otherwise.

FINANCES

Our regular income is from three sources: Children's Day Collections, Returned Loans and Interest on Invested Funds. There is also a fourth source of income which is irregular and varies from year to year. This is the income from gifts and legacies which, of course, is subject to fluctuation. The following exhibit will show that our income from our regular sources is a gratifying advance.

Our collections for the Children's Day Fund, are for the fiscal year, as follows:

Collections in the Churches and Sunday schools	\$71,490.88
Special deposit from one of our Conference Educational Societies, to be used for the augmentation of this fund, without interest	5,000.00

Total	\$76,490.88
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being an increase over last year of \$4,949.44, and the largest collection from this source in the history of the Society. I am sure that the Board will join with me in expressing our sincere gratitude to pastors, Sunday school superintendents and contributors throughout the Church for this splendid offering to our cause.

The income from Returned Loans is \$35,689.47, being an increase of \$6,878.22—a substantial increase from this source. The heads of our institutions can

render the Board great service by putting the work of collections in behalf of their schools into the hands of a committee of the Faculty, made up of businesslike, energetic men.

There has been an additional income from the sale of portions of the Goldthorpe estate amounting to \$3,129.15.

While we have not received any new legacies as was the case in the two preceding years; yet, word has come to us during the year of three small bequests which have been made to us. But we have realized nothing upon them, as yet.

We earnestly bespeak from our pastors a spirit of coöperation in calling attention to our Board of Education as furnishing a desirable opportunity for people of means to make bequests which, because of the vital relation of the Board to the work of the Church and the meeting of the demand for workers, will accrue to the advancement of the kingdom of God.

The income from interest apart from annuities is \$16,302.08. This makes our total available income for the year \$131,900.83—a total increase from our regular sources of income of \$14,378.96, which is an advance upon the total income of last year of about 12½% and which sum more than pays all the expenses of the work of the Board during the year.

DISBURSEMENTS

It will be remembered that a year ago we appropriated \$110,000 for the use of institutions to be loaned to students. During the fiscal year we have actually disbursed, in appropriations to these institutions, \$106,871.79. This is an advance upon the disbursements of last year of \$7,616.03. The demand of our institutions for loans to students is larger than at any other time in the history of the Society. There can be no possible question but that a great many young people are enabled, by our assistance, to secure an education who would otherwise find it absolutely impossible. I recommend that the amount appropriated for the use of institutions this year be the same as last year, namely, \$110,000. There is reason to believe that this will be sufficient.

LOANS MADE AND LOANS RETURNED

The total number of students aided during the year is 1,959, being an increase of 236, and the largest number ever aided in a single year in the history of the Society. This is for the school year ending last June. *The school year and the fiscal year do not correspond.* The amount of money disbursed directly for the school year ending July 1, 1905, was \$108,057.55; the retained collections in the foreign schools amounted to \$601.36, making a total of \$108,658.91, this being, once again, for the school year ending July 1 and not exactly corresponding to the fiscal year ending December 1. The average amount loaned to each student was \$55.46, being an increase of \$.96 in average.

The number of students aided last year, also detailed statements showing nationality of students aided, and covering geographical distribution of beneficiaries by schools, intended calling, and departments of study, is also here presented:

Total number	1,959
Of this number we had formerly aided.....	1,051
Aided first time this year.....	908
Men students	1,573
Women students	386

Nationalities and races:

American (white)	1,444
American (colored)	234
Bulgarian	2
Canadian	19
Chinese	1
Danish	9
Dutch	1
English	98
Finn	5
French	1
German	44
Hebrew	1
Irish	4
Italian	16
Japanese	13
Norwegian	18
Scotch	9
Spanish	3
Swedish	34
Welsh	3

Total 1,959

Geographical distribution of beneficiaries by schools:

New England States.....	231
Middle States	476
Western States	927
Southern States	267
Foreign	58

Total 1,959

Intended callings:

Ministry (being an increase over last year of 64).....	863
Missionary	138
Ministry and missionary.....	23
Teaching	497
Other callings	438

Total 1,959

Per cent intending to enter the ministry in this country or foreign fields	44
Per cent intending ministry or missionary work, or both..	52

Departments of study:

Preparatory students, 584, to the amount of.....	\$22,486.14
Collegiate students, 978, to the amount of.....	58,908.77
Theological students, 327, to the amount of.....	21,560.00
Professional students, 71, to the amount of.....	5,704.00

Total\$108,658.91

The total number of students aided from the beginning in 1873 to July, 1905, is 14,025. The total amount loaned to July 1, 1905, is \$1,452,314.15. The average total amount loaned to each beneficiary is \$103.55. Amount returned to November 30, 1905, \$285,110.03.

The number of accounts canceled during the year, other than by payment, is as follows:

For protracted impaired health, missionary service, error, and other adequate causes, 12, to the amount of	\$850.78
By death, 2, to the amount of.....	525.97
Total number thus canceled in 1905, 14, to the amount of	1,376.75
Total number canceled from the beginning, 935, to the amount of	76,574.53

Most of these were old accounts.

STATEMENT OF LOAN ACCOUNT

Total amount loaned from 1873 to July 1, 1905.....	\$1,452,314.15
Total amount returned in cash.....	\$285,110.03
Total amount credited by Children's Day collections.....	19,664.73
Total amount canceled for Mission Service, special causes and death	76,574.53
	381,349.29
Total outstanding loans	\$1,070,964.86
Open accounts	10,542

CHILDREN'S DAY AND PUBLICATIONS

Children's Day was observed as usual in June with the results already reported. The programs issued by the Board were sold to the number of 336,112. The collection envelopes were used as heretofore. We used 352,015. The preparation of a suitable program for Children's Day is no easy task. There is such a variety of taste and such a difference in the size and resources of the Sunday schools of the Church that it is next to impossible to prepare a program which will be pleasing to everybody; a program which is acceptable in one place may be wholly unacceptable in another. The subject has received most careful consideration and will in the future. An unflinching and constant effort will be made to meet the demands of the situation in so far as it is possible. It is of the utmost importance that the pastors should use the program prepared under the auspices of the Board of Education in order that the Church may be made aware of the work that is being done in this department. If programs prepared by others than the Board be used the people know little or nothing as to the efforts which our Society is making to assist the young of the Church to an adequate preparation for the work of life. We do not make this plea because we wish to make any profit upon the sale of these programs. As a matter of fact, we do not make any profit. We sell them at actual cost and sometimes at a slight loss to the Society. We urge this upon our pastors and Sunday school superintendents because Children's Day is rightfully the institution of the Board of Education of our Church and not a mere floral day for the amusement of the young people. The Children's Day program for next year is now in course of preparation and will be issued in due time.

It is still evident that a good many Sunday schools fail to take the Children's Day collection and that, in some cases, the disciplinary requirement that the collection be sent to the Board of Education is not observed. It is also evident that our collection is sometimes lost in the public educational collections. In some churches the funds are consumed in the preparation of expensive programs and in paying for elaborate decorations. We earnestly entreat our pastors everywhere to see to it that the disciplinary provision be carried out, and that the entire amount of the Children's Day collections be sent to our office as promptly as possible.

It will be the effort of the Corresponding Secretary to make the CHRISTIAN STUDENT increasingly valuable to its readers. Many kind words of appreciation have been spoken during the past year, and there is good reason to believe that this publication is being appreciated more and more by the Church, and that it is a very useful medium for the dissemination of knowledge pertaining to the work of the Society and educational interests generally.

It is our purpose to issue a series of leaflets specially adapted to use in our schools and colleges at an early date,—the same to be known as "The American Student Series."

THE BOARD AND MISSIONS

The work of the Board in behalf of foreign students in our American schools, and of our students in foreign schools may well be ranked among the most worthy of our enterprises. The need of such work becomes increasingly apparent in view of the increased living expenses in some foreign countries, and the stress of life incident to conditions in other countries. The work of our Society bears a very important relation to the increase of workers in our mission fields and is becoming more and more highly appreciated everywhere.

THE PROPOSED CONSOLIDATION

The subcommittee of the commission appointed by the General Conference to effect a consolidation of the Benevolences notified us a few days ago to send them a full list of all our properties. We complied with their request promptly. It seems to be their purpose to put the plan for consolidation into practical effect as expeditiously as possible. It seems not unlikely that we shall be ordered to Cincinnati before the regular time for another annual meeting of the Board. It is suggested by the subcommittee appointed by the commission that this Board appoint, at this meeting, a committee which shall be authorized to transfer our properties to the consolidated society in its new form. In accordance with this suggestion I recommend the appointment of such a committee. It would seem to be very desirable, whenever the transfer is made, that we should be permitted to close our fiscal year; and I think it would be well for our Board to make a request of the Commission on Consolidation of Benevolences that we be permitted so to do.

THE UNIVERSITY SENATE

No meeting of the University Senate has been held since February, 1904. It was expected that a meeting would be held last spring but the Executive Committee of the Senate abandoned the idea, for reasons which seemed to them good and sufficient. A meeting has now been appointed to be held in Baltimore, on Tuesday and Wednesday, February 13 and 14, 1906. There will be several items of importance to come before the body, which will be reported at the next

meeting of the Board. That there is urgent need for such a body to give direction to the educational policy of Methodism, and to secure uniformity of requirements in all the institutions of the Church, must be apparent to every thoughtful person. As Corresponding Secretary of the Board, I have been required in two or three instances to deny loans to certain institutions which have not yet conformed to the requirements of the University Senate.

RECOMMENDATIONS TO THE BOARD TOUCHING MATTERS OF ADMINISTRATION

I have come to believe that our fund might be administered in the institutions more satisfactorily under a somewhat modified form, and recommend that the heads of all our institutions be requested to place the administration of our funds in the hands of a competent committee of three members of the Faculty, of which the head of the institution shall himself be the chairman or appoint someone to serve actively in his stead. The advantages of this are easily apparent. If the work be in the hands of one member of the Faculty and he leave that institution to go elsewhere, as often happens, then, there is no one in the institution who has personal knowledge of the transaction. I have also the conviction that if the fund be administered by three members of the Faculty instead of by one, it is likely to prove more just and equitable to all concerned. This will also facilitate the work of collections; as three men, having knowledge of the facts in the case, will be able to be of larger service than one. We have found that the facility with which collections are made depends very largely upon the interest which the authorities of the institution, from which the beneficiary graduated, take in the subject. The names and addresses of these committees should be in our office, that we may communicate with them directly regarding the work of collections. I think it would pay our Society to bear the expense of a letter to be sent out in the name of the institution to its graduates and former students who are the beneficiaries of our Society, and to meet the cost of the postage of the same. If the Board will authorize me, I should like to make this offer to the heads of our institutions.

I also recommend a slight change in the conditions upon which loans are made. We now make loans to students upon the condition that they be not required to make payments upon their notes until two years after graduation, the obligation falling due two years from the first of July following their graduation, at which time the interest begins. During these two years, we lose the addresses of large numbers of our beneficiaries. The finding of them consumes much of the valuable time of our office force. They also get into the way of neglecting this obligation during those two years. I, therefore, recommend that it be required of every borrower in the future that he shall pay at least \$5.00 per year upon his note from the date of his graduation, or leaving the institution; that if he pay the entire amount of his indebtedness within five years, no charge be made for interest; that if he do not pay the entire amount within five years, we compute the interest, at four per cent per annum, from the first of July following his graduation, and upon the amount due at that time.

CONFERENCE AND COLLEGE VISITATION

During the fiscal year, I have visited thirty-one of the Annual Conferences of the Church, at which I have presented the cause of Christian education and, definitely, the work of our Society. I have also been permitted to visit the following preparatory schools of the Church: East Greenwich Academy, Genesee Wesleyan Seminary, Centenary Collegiate Institute and West Virginia Confer-

ence Seminary. And the following colleges and universities: Allegheny College, Baker University, Charles City College, Illinois Woman's College, Illinois Wesleyan University, Iowa Wesleyan University, Moore's Hill College, Mount Union College, Ohio Northern University, Red River Valley University, Southwest Kansas College, Syracuse University. At all these institutions I have been permitted to meet and address the student bodies, and have counted it an unspeakable privilege. The conditions of all these institutions may be said to be increasingly prosperous. There have been an unprecedented number of changes in the heads of the schools of the Church, during the past year; but the vacancies have been quickly filled, and the work throughout the Church is now being done in an earnest and aggressive manner.

I have addressed the students of four state colleges and universities, and of two colleges of other denominations. I have presented our cause in sundry churches, and at a number of Chautauqua Assemblies, east and west, during the year.

I beg to express my sincere gratitude to the members of the Board for their courteous treatment and consideration.

WILLIAM F. ANDERSON,
Corresponding Secretary.

Board of Education of the Methodist Episcopal Church
Morton Trust Company, Fiscal Agents

Treasurer's Report

RECEIPTS DURING THE YEAR		
Interest on investments.....	\$18,980 00	
Interest on bank balances.....	2,872 08	\$16,302 08
Collections	\$75,889 53	
Collections reported from Foreign Conferences.....	601 36	\$76,490 88
Literature account.....		289 25
From returned loan account.....		28,265 98
		\$121,848 19
PAYMENTS DURING THE YEAR		
Appropriations	\$106,816 94	
Less amount returned.....	1,945 15	\$106,871 79
Appropriations reported from Foreign Conferences.....		601 36
Salaries, clerk hire, traveling expenses, typewriters, stenographers, etc	\$8,467 52	
Postage, printing, stationery, etc.....	4,526 86	
Rent of office.....	650 00	
Rent of safe in safe deposit vault.....	50 00	
Traveling expenses members of Board living out of town.....	114 46	
Exchange on out-of-town checks.....	64 20	
Traveling expenses, attending University Senate	2 00	18,675 04
		121,848 19
RETURNED LOAN ACCOUNT		
Receipts during the year		\$85,689 47
Balance on hand December 1, 1904.....		\$98,554 75
		\$184,244 22
Amounts taken over to general account.....		\$28,265 98
Balance on hand December 1, 1905.....		106,978 24
		\$184,244 22
GOLDTHORPE FUND		
Dr. Balance December 1, 1904.....		\$817 86
Cr. Sale of land.....		8,129 15
Cr. Balance December 1, 1905.....		\$2,811 79
		\$11,750 87
ANNUITY FUND		
(RECEIPTS)		
Interest, various funds.....		800 00
Balances December 1, 1904, various funds		890 87
		\$1,750 87
(PAYMENTS)		
Various annuitants		\$1,186 00
Balances December 1, 1905.....		564 87
		\$1,750 87

TREASURER'S REPORT OF THE BOARD OF EDUCATION—*Continued*

	Par Value	Cost
LIST OF SECURITIES		
50 Missouri Pacific Railway Co.'s 1st mortgage consolidated six per cent bonds.....	\$50,000 00	\$51,633 36
47 New York, Chicago & St. Louis R. R. Co.'s 1st mortgage four per cent bonds.....	47,000 00	41,662 50
6 St. Joseph & Grand Island R. R. Co.'s 1st mortgage four per cent bonds.....	6,000 00	11,361 25
77 shares of St. Joseph & Grand Island R. R. Co.'s 1st preferred stock.....	7,700 00	
23 Chicago Gas Light & Coke Co.'s 1st mortgage five per cent bonds.....	23,000 00	20,888 75
18 Western Union Telegraph Co.'s five per cent bonds.....	18,000 00	18,382 50
6 U. S. Leather Co.'s six per cent bonds.....	6,000 00	6,907 50
47 Southern Pacific Co.'s four per cent collateral gold bonds..	47,000 00	85,461 25
13 St. Louis, Iron Mountain & Southern Railway Co.'s four per cent bonds.....	18,000 00	11,553 47
184 shares of American Telegraph & Cable Co.'s five per cent stock.....	18,400 00	18,318 25
50 Reading Co.'s four per cent bonds.....	50,000 00	44,063 75
18 Missouri, Kansas & Texas Railroad Co.'s second mortgage bonds.....	18,000 00	15,042 50
8 Erie Railroad Co.'s general lien four per cent bonds.....	8,000 00	7,063 75
1 Chicago, Rock Island & Pacific Railroad Co.'s four per cent bond.....	1,000 00	866 25
	\$318,100 00	\$283,255 08
LIST OF SECURITIES ON ANNUITY FUND		
10 shares of American Telegraph & Cable Co.'s five per cent stock.....	\$1,000 00	\$1,000 00
8 St. Louis, Iron Mountain & Southern Railway Co.'s four per cent bonds.....	8,000 00	2,779 86
1 St. Louis, Iron Mountain & Southern Railway Co.'s five per cent bond.....	1,000 00	861 25
1 U. S. Leather Co.'s six per cent gold bond.....	1,000 00	1,181 25
7 Southern Pacific Co.'s four per cent collateral gold bonds...	7,000 00	6,128 12
1 Southern Pacific Co.'s four per cent collateral gold bond....	500 00	
5 Missouri, Kansas & Texas Railroad Co.'s second mortgage bonds.....	5,000 00	4,211 25
2 Erie Railroad Co.'s general lien four per cent bonds.....	2,000 00	1,782 50
	\$20,500 00	\$17,844 23

We have examined the above-described securities, and find them in good order. We have also examined the Treasurer's general account, returned loan account, and annuity account, and find them correct.

New York, February 9, 1906.

H. C. M. INGRAHAM, } *Auditing*
JOHN D. SLAYBACK, } *Committee.*

CONFERENCES	Amount	CONFERENCES	Amount
Alabama.....	\$93 40	North Carolina.....	338 00
Alaska Mission.....	15 00	North Dakota.....	247 06
Arizona Mission.....	64 65	North Indiana.....	\$1,549 36
Arkansas.....	23 70	North Montana Mission.....	24 00
Atlanta.....	70 00	North Nebraska.....	401 40
Atlantic Mission.....	1 00	North Ohio.....	1,078 57
Austin.....	16 00	North Pacific German Mission Conf.	9 50
Baltimore.....	1,608 67	Northern German.....	154 50
Black Hills Mission.....	7 00	Northern Minnesota.....	307 25
Blue Ridge.....	20 00	Northern New York.....	1,336 69
California.....	\$49'55	Northern Swedish.....	54 00
California German.....	27 00	Northwest Indiana.....	729 90
Central Alabama.....	65 00	Northwest Iowa.....	549 69
Central German.....	122 00	Northwest Kansas.....	485 78
Central Illinois.....	1,038 48	Northwest Nebraska.....	71 00
Central Missouri.....	189 41	Norwegian and Danish.....	228 16
Central New York.....	2,117 44	Ohio.....	1,695 65
Central Ohio.....	996 53	Oklahoma.....	81 65
Central Pennsylvania.....	2,981 85	Oregon.....	254 75
Central Swedish.....	186 00	Pacific Japanese Mission.....	9 00
Central Tennessee.....	25 10	Philadelphia.....	2,358 82
Chicago German.....	63 00	Pittsburg.....	1,824 72
Chinese Mission.....	51 00	Porto Rico Mission.....	10 00
Cincinnati.....	1,158 57	Puget Sound.....	460 70
Colorado.....	375 05	Rock River.....	1,935 06
Columbia River.....	236 30	Saint John's River.....	124 88
Dakota.....	507 22	Saint Louis.....	477 60
Delaware.....	182 00	Saint Louis German.....	73 00
Denmark.....	2 16	Savannah.....	31 14
Des Moines.....	866 84	South Carolina.....	500 16
Detroit.....	1,416 27	South Florida Mission.....	2 00
East German.....	100 00	South Germany.....	38 66
East Maine.....	180 01	South Kansas.....	620 01
East Ohio.....	2,055 60	Southern California.....	740 01
East Tennessee.....	114 00	Southern German.....	25 00
Eastern Swedish.....	47 00	Southern Illinois.....	535 00
Erie.....	1,725 85	Southwest Kansas.....	754 65
Florida.....	94 04	Switzerland.....	77 15
Genesee.....	1,535 35	Tennessee.....	139 40
Georgia.....	22 00	Texas.....	103 50
Gulf.....	44 09	Troy.....	1,395 94
Holston.....	315 80	Upper Iowa.....	932 34
Idaho.....	141 00	Upper Mississippi.....	106 00
Illinois.....	1,395 42	Utah Mission.....	6 00
Indiana.....	1,086 32	Vermont.....	512 08
Indian Territory Mission.....	24 00	Virginia.....	212 05
Iowa.....	699 98	Washington.....	441 35
Kalispell Mission.....	13 00	West German.....	90 00
Kansas.....	947 53	West Nebraska.....	355 67
Kentucky.....	167 52	West Texas.....	59 50
Lexington.....	70 00	West Virginia.....	625 21
Lincoln.....	49 75	West Wisconsin.....	428 05
Little Rock.....	95 00	Western Norwegian-Danish.....	16 00
Louisiana.....	84 00	Western Swedish.....	120 00
Maine.....	404 02	Wilmington.....	634 50
Michigan.....	1,749 68	Wisconsin.....	725 59
Minnesota.....	421 80	Wyoming.....	1,538 69
Mississippi.....	182 10	Wyoming Mission.....	48 25
Missouri.....	713 45	Personal gifts.....	726 00
Mobile.....	100 55		
Montana.....	134 20		
Nebraska.....	726 53		
Nevada Mission.....	27 00		
Newark.....	1,684 80		
New England.....	776 97		
New England Southern.....	640 33		
New Hampshire.....	442 70		
New Jersey.....	1,132 02		
New Mexico English Missio.....	43 00		
New Mexico Spanish Miss. Conf.....	8 00		
New York.....	2,626 63		
New York East.....	3,319 23		

Total cash received by the year ending November 30, 1905.....	\$75,889 52
FOREIGN CONFERENCES REPORTED:	
Denmark.....	\$22 00
Finland and St. Petersburg Mission.....	26 00
Italy (1904-1905).....	86 36
Norway.....	240 30
	\$601 36

Total amount reported by Foreign Conferences.....	\$801 36
Add cash collections received for year.....	75,889 52
Grand total.....	\$76,490 88

Meeting of University Senate.

The University Senate met Tuesday morning, February 13th, at 10:30, at the residence of Dr. John F. Goucher in Baltimore. The meeting was called to order by President Raymond, who was president of the Senate the past quadrennium. Prayer was offered by President Crawford.

The following members of the Senate answered to the roll call: Representative at Large, Chancellor James R. Day; Representative of the First General Conference District, President William E. Huntington; Second District, President Bradford P. Raymond; Third District, President William H. Crawford; Fourth District, President John F. Goucher; Fifth District, Professor Richard T. Stevenson; Seventh District, President James M. Cox; Ninth District, President John W. Hancher; Tenth District, Acting President Thomas F. Holgate; Eleventh District, President Edwin H. Hughes; Twelfth District, President George H. Bridgman; Thirteenth District, Professor John L. Nuelson; Fourteenth District, President George F. Bovard.

Excuse and regret for absence was received from President Henry A. Buchtel of the Eighth District.

Notice was received by telegram from Bishop J. M. Walden of the appointment of President John H. Race to fill the vacancy caused by the removal of President George MacAdam from the Sixth District.

William F. Anderson, Corresponding Secretary of the Board of Education was also present.

Chancellor James R. Day was elected president for the coming quadrennium, and Edwin H. Hughes, secretary.

The following excerpts from the minutes of the sessions will indicate the important action of the Senate touching vital educational interests of the Church.

A committee was appointed to consider the best method of dealing with applications for recognition by the Senate and of maintaining a proper classification of institutions under the supervision of the Senate. This committee made the following recommendations:

STANDING COMMITTEE ON REQUIREMENTS

(1) That all applications for recognition or for re-classification be made to the Corresponding Secretary of the Board of Education at least six months before action is expected.

(2) That such applications, together with all correspondence and documents bearing on them, shall be submitted by the Corresponding Secretary to a Standing Committee consisting of five members of the Senate to be appointed for the purpose and to be known as the Standing Committee on Requirements. This Committee shall consider all such applications and shall report to this Senate, or to the Executive Committee if so ordered, a recommendation in each case.

(3) In conjunction with the Corresponding Secretary this standing Committee shall be charged with responsibility for investigating and reporting on any institution under the supervision of the Senate which seems to be falling below the standard set for its class, or which is not conforming to the requirements of the Senate.

(4) Whenever in the judgment of this Committee an examination into the conditions and work of an institution is desirable, either by visitation or

otherwise, the Committee shall have power to provide for such examination in any manner which to it may seem best.

The following resolution was also adopted:

THE TERMS COLLEGE AND UNIVERSITY

Whereas, in the educational affairs of the country the terms College and University can no longer with propriety be used interchangeably, whatever the practice in the past may have been,

Therefore, be it resolved that we urgently recommend the recognition of the distinction between these terms in the naming of all new institutions in the Church.

THE WEST VIRGINIA CONFERENCE SEMINARY

Action was taken concerning our West Virginia Conference Seminary at Buckhannon:

We rejoice greatly in the increasing prosperity of our school at Buckhannon, W. Va. We note with pleasure the purpose of the authorities of the school to drop the term University and use "College" instead. In view of the fact that the courses of study appear to meet the requirements of the University Senate, we recommend that the petition of the Board of Trustees be favorably received and the classification of the institution be changed from seminary to collegiate rank.

EPWORTH UNIVERSITY

The following action was taken relative to Epworth University at Oklahoma:

It was voted that the Senate recommend to the Board of Education that such students at Epworth University, Oklahoma City, Oklahoma Territory, as come from the Methodist Episcopal Churches and meet the other requirements be granted loans by the Board.

Resolved, that it is the judgment of the Senate that Epworth University, of Oklahoma, has met the requirements of the University Senate as published in 1904, and that the institution should be classified as a college. In view of the fact, however, that we have very little detailed information as to the curriculum and in view of the fact that the institution is under the control of both the Methodist Episcopal Church and of the Methodist Episcopal Church, South, therefore, resolved that we refer the whole matter to the Executive Committee with power, their action to be taken after a report by the Standing Committee upon the approval of the Board of Education of the Methodist Episcopal Church, South.

RECOMMENDATIONS TO GENERAL CONFERENCE

Instructions were given to the Standing Committee as follows:

1. To suggest legislation to be submitted, first to the next meeting of the Senate and then to the General Conference, whereby the functions of this Senate may be enlarged.
2. To present to the next meeting of the Senate the points wherein the standard for recognition of colleges by this Senate should be further lifted and the manner in which this changed standard may be applied.

The sessions throughout were characterized by a spirit of deep solicitation for the educational welfare of Methodism.

RESOLUTIONS OF THANKS

The beautiful hospitality of the home of Dr Goucher lent a charm to the

sessions which was unmistakable in its influence upon all who were present, as may be seen by the following resolution which was unanimously adopted:

Resolved, That the members of the University Senate present at the session in Baltimore February 13-14, 1906, at the house of Dr. Goucher, our host, express to him our hearty appreciation of his most cordial welcome, of his delightful and refined attention to our comfort, and of the pleasure he and his daughters have given us in the privilege of meeting his friends at the reception arranged for them and us on last evening. We pray the Father's blessing upon him and his family, and the cause which he carries next his heart.

STANDING COMMITTEES

Several items of unfinished business touching various institutions of the Church were committed to the Standing Committee on Qualifications and the Executive Committee. The former committee is composed of the following members of the Senate: President William E. Huntington, Acting President Thomas F. Holgate, President George H. Bridgman, President Edwin H. Hughes, Professor John L. Nuelsen. The Executive Committee consists of: Chancellor James R. Day, President John F. Goucher and President Bradford P. Raymond.

The Preacher and the Study of Biography.

BY REV. FRANK S. TOWNSEND, M.A.

One of the most familiar quotations is the epigram of Steele on Lady Elizabeth Hastings—"To love her was a liberal education." The lady owes all her fame in present days to this happy expression of her admirer, but we have no reason to doubt the correctness of the principle which lies beneath the famous saying. There are those who radiate upon their associates all manner of subtle influences for good. Their society is a stimulus to intelligence, a rebuke to cowardice and vice, an inspiration to courage, honor, faith and all nobility.

It is a common, even a trite remark, that the association of the apostles with Jesus for three years must have exerted a great educating and refining influence upon them. We see one direct evidence of this when Peter and John were before the Sanhedrim and those who were astonished at their boldness and dignity remembered that they had been with Jesus. But while this is the supreme illustration it is no irreverence to say that there have been many men of whom their associates might have said, "Virtue went out of them."

Sometimes we see and hear expressions of a desire to see and know some of the great ones of the past. Philosophers would love to talk with Aristotle and Plato, scientists with Galileo and Newton; artists with Raphael and Angelo; poets with Homer, Dante and Shakespeare; Christians with Augustine, Luther and Wesley. Every thoughtful man sometimes thinks longingly of some one he would have liked to know and from whose friendship he feels he would have derived great benefit. Sometimes one has a great admiration for a character entirely different from his own. A remarkable illustration is the declaration of the skeptical and sentimental Rousseau that had he lived at the same time as Fenelon he would have tried to get into his service even as a lackey, in order to be near him.

It is, however, impossible to recall the dead, and almost equally impossible for the average man to become personally acquainted with the great men of

his own generation. There are doubtless millions on earth today who would enjoy an intimacy with President Roosevelt, but very few of them will ever attain it. But yet an intimacy with many of the saints and heroes of the past is possible for everybody through the instrumentality of books. Too little is known of some great men to permit a close study of them, but in many cases material has been abundant and the work has been so well done that a student of today may at least in some degree know the men he wishes to know. From Plutarch's Lives to Morley's Gladstone, great men are accessible to the student. Cromwell and Frederick the Great live for us in the pages of Carlyle, William the Silent in those of Motley, Lincoln in those of Hay.

Studies of this sort are important to all, but perhaps the preacher has more need of them than any other man. The statesman is a possible exception, but as the work of preparing men for heaven is more important than the governing of them on earth, the preacher would seem to have the pre-eminence. His work is to move men, to influence them against sin and toward righteousness. The more he knows about men the better can he do his work. In our own judgment, history, of which biography is a department, is the most helpful and beneficial of a preacher's collateral studies. Some would give psychology this place, but the attempt to find out by philosophical reasoning what is passing in a man's soul seems to us inferior to the wisdom gained by knowing what men have done in the past. The Greeks of Herodotus are the brothers of the Americans of to-day. The essential elements of humanity never change. The men before the modern preacher are struggling with the same temptations as the Corinthians and Athenians to whom Paul preached.

This is why even the biographies of evil men have a value for the preacher. They increase his knowledge of humanity. He should know Judas as well as John, Benedict Arnold as well as Washington, Napoleon Bonaparte as well as William the Silent. But this form of biographical study is less attractive and less helpful than that of men who were good as well as great. Too much association with evil, in books as well as among men, is likely to reflect an evil influence upon one. A person who reads only the realistic novels of to-day would exhibit some of the symptoms manifested by one who lives only with bad characters. The Newgate Calendar is a sort of biographical work, but it is not for general reading.

It is important for any student to gain information for the broadening and strengthening of the mind. The preacher needs it not only for this purpose, but also for the purpose of illustration. From the lives of men who have gone before he gains the illustrative anecdotes, the warnings, and the examples, which add much to the power of his sermons. But he will gain not merely knowledge but inspiration from contact with the right sort of men, even in their biographies. When one reads of manly men something stirs in his own heart. Their courage, their patience, their fidelity, their faith, their conquests over self and sin, their struggles and triumphs—all these react upon the student of their lives. When a preacher hears the cry, "Athanasius against the world!" or stands in spirit beside Luther at Worms and hears him say, "Here I stand. I cannot do otherwise. God help me!"—he is not likely in the next moment to show himself a coward. When a preacher studies John Wesley and realizes his astonishing industry he feels rebuked for his own idleness. When he reads of Baxter's faithful pastoral work he may be ashamed for his own neglect of his people.

But a preacher's study of biography should by no means be confined to those of his own profession. It is both his duty and his privilege to make himself master

"Of Cæsar's hand, and Plato's brain,
Of Lord Christ's heart and Shakespeare's strain."

From Socrates to Gladstone all master minds are his field of study.

There are three kinds of biographies. One is the mere narration of facts, the furnishing of dry bones, which require a vigorous imagination and much faith to make them live. Another is the biography which is written either by a bitter enemy or a hero-worshipping friend, making it very hard to find the real man. The third, and probably the rarest, is the honest presentation of a man so that readers may learn his real personality. An honest biographer will present his hero as Cromwell wished to be painted, "warts and all." But he will not unduly magnify the warts and make them the most prominent thing in the presentation of the man.

Carlyle says that when a great man is not a hero to his valet, it may be the valet's fault. There is a profound wisdom here. Some men can recognize the hero only by his stage trappings. Others are troubled when a hero manifests any fault. There are some unfortunate mortals for whom Wesley's early bigotry, or the coarseness which his early surroundings stamped too deeply upon Lincoln, destroy the grandeur of the men. The sensible student may smile or sigh, but he can see the hero in spite of blemishes. He perceives what to shun as well as what to imitate.

The mere acquisition of facts should not be sufficient for the preacher. Such biographical information as may be obtained by the use of books of reference has its use, but we should aspire to better things. The biographical essays in the *Encyclopedia Britannica* are of course of a higher grade. Some of these are by Macaulay, and the work done by him in this field and by such essayists as Shairp and Saintesbury is deserving of high praise. A class of biographies only a little larger than these and sometimes not equal to them in literary merit is found in the numerous series of today, such as the English and American "Men of Letters," "Famous Women," and "Men of Action." Some of these have great interest and their brevity has its advantage in these days of almost innumerable books.

But probably the average preacher will gain more benefit by acquiring an intimate acquaintance with a few great men and books than by trying to cover a large territory. Moreover, the average preacher will find it much easier to procure a few great biographies than many small ones. Even in these days of libraries only a comparatively small portion of the ministry have access to large collections of books and still fewer have means to buy large libraries for themselves. Probably every studious preacher has a long list of books he would like to read if he could only get hold of them. The number of good biographies is now legion and translations bring all of importance within the reach of even the English reader. But too often one's actual study will be determined not by what is best nor even by what he would like, but by what he can get hold of.

Two biographies have gained an unusual fame, not so much because their subjects were men of the highest rank as because of a peculiar charm belonging to the books. These are the *Life and Letters of Macaulay*, by Trevelyan,

and the similar work on Charles Kingsley prepared by his widow. The first is, of course, of greater historical importance, but the mingled tenderness and enthusiasm with which Kingsley is presented to the reader make the second book linger in the memory like the echoes of an old song, or a perfume from the garments of the beloved dead. A man who could turn from that study of Kingsley without greater love for his fellow-men and for God would be more hopeless than Ephraim of old.

These two books and many others owe much of their interest and charm to the frank revelations of their subjects by their own letters. One reveals himself more clearly in letters than in any other way. We may regret Froude's use of Carlyle's letters and doubt the propriety of publishing the Browning love letters, but we are usually grateful for a judicious biographer's use of correspondence.

It is impossible to urge too strongly upon the preacher the importance of study. Only religion is more important for him and even this will not enable him to do his work without the study too. And we must reiterate that the study which makes a man familiar with the great facts and great men of history, which puts him in touch with the master minds and great heroes of the past, this study must furnish an invaluable help and inspiration to the preacher, in his solemn and tremendous task of turning men to righteousness.

Buckhannon, W. Va.

The Value of a College Training from the Viewpoint of a Non-College Man

BY GEORGE A. WARBURTON

I should be glad if any word of mine might, in the slightest degree, stimulate any young man to decide to pursue a college course, for my experience and observation have led me to put the highest possible value upon such a training. I can speak from an unprejudiced point of view having gone out to my life work without it, and having felt the lack most keenly in many relations into which, by a strange Providence, I have been led.

The leadership of college bred men is shown by the following facts: On the average, for the entire history of the country, one man in seven hundred and fifty has been a college graduate; but throughout our history thirty-two per cent of our congressmen, forty-six per cent of our senators, sixty-five per cent of our presidents and seventy-three per cent of the judges of our supreme court have been college men. From an investigation of the persons whose names are given in the recent edition of "Who's Who in America," it develops that seventy-three per cent of them are college educated, and moreover, that the percentage is gradually rising.

We may accept as absolutely true the statement that mentality is the thing that counts for most in this world, excepting only that fine moral quality which a man must have to achieve permanent success in any sphere of life.

The laborer receives the lowest wages, because he does not need to think. His thinking is done by some one else. He is ruled by another's will. The skilled mechanic, while also under the direction of others, must put thought into what he does. By this means he makes his head save his hands. If he is sufficiently skillful he is made a foreman.

The hardest thing to learn is how to think clearly and to act wisely. The reason, the imagination and the will, may all be developed and the college offers

the means for their cultivation. The value of a college course to the ministry, the law, medicine, or the engineering profession is perfectly clear. The ministry is now confronted with a questioning attitude of mind. Science has compelled a readjustment of the old doctrinal positions to the modern thought and point of view. The spread of general culture among the people by means of the schools, the newspapers and periodical literature, as well as by the printed book, now far more accessible than ever, is a factor of vast importance in its bearing upon ministerial success.

Eminence, or any large influence, is not likely to come to the partially educated man. To preach "the simple gospel" is not enough. In fact the gospel is not simple but complex. The minister must widen the range of his vision, not indeed for the purpose of substituting something else for the preaching of Christ but in order that he may, under the law of adaptation "find" the hearts of his hearers. The number of men who can put themselves into this vital touch with the mental currents of their times without the training that the college gives is likely to grow steadily smaller. To do it requires a wide knowledge of what men have done and thought during the ages and the breadth of view, that soberness of judgment, which is the enemy of the partial and the provincial. To develop this attitude of mind is one of the functions of a college training.

The mastery of certain subjects so far as to enable a student to pass the examination may or may not have value. His knowledge may be like so much kindling wood behind the kitchen stove, piled up in available places in the mind and yet may not be vitally related to the man's life. Mr. Mabie speaks of culture as vital and not mechanical. To quicken the mental faculties into activity; to make them alert and vigorous, is the chief value of a college training. We can never materially alter a man's mental endowment. The trend of his mental life is predetermined but the college will deepen and enrich it.

The college man who improves his opportunities is the master of his own mind. It is his servant to grapple with the hard tasks under the direction of his will.

This is one of the essential differences between those who have subjected themselves to rigid mental discipline and those who have not. Among my intimate acquaintances have been two men of splendid native gifts, one a college-bred man, the other not, but both men of refinement. The non-college man had a rugged, virile mind. He was cast in a large mould. He loved the beautiful in art and in nature, being particularly susceptible to poetry and possessed of a marvelous wealth of sympathy. Yet his mind was undisciplined and unmastered. The other can turn his attention to any task with readiness and ease. He is not possessed of as large a gift of mentality as his friend, yet his constructive work in the world has been greater because he is able to use his powers to the fullest possible extent. Both men had mental activity, both read widely, but the man without the discipline of the college paid the penalty of his lack in the inevitable waste of mental energy that marked him to the careful observer as a man of great force who lacked the fullest power of self-direction.

It may be the college men, and especially college presidents who speak with some regard for the effect of what they may say upon college revenue, claim too much for institutions of higher learning in the realm of morals and of ethics. But the debt of our times to college-bred men has been enormous. Who has not admired and been benefited by President Eliot of Harvard? His influ-

ence upon public thought has always been able to ennoble and elevate it. The veneration of Harvard men for him and his opinions constitutes a moral force of great value. McCosh, who was president of Princeton before the days when the infallible *Evening Post* called it "one of the best country clubs in America," stamped his personality upon the whole student body, and we recall the remark of President Garfield that "a young man sitting on one end of a log with Mark Hopkins on the other was a university."

Education and morals, learning and ethics are not the same, but education certainly prepares for a just estimate of moral influences and values. A Christian college does more than educate the mind. It seeks also to cultivate the moral and religious nature. In this as in other directions the college man has a great advantage over his fellows who, by processes of indirection and laborious undirected toil seek for the best ethical and moral standards and impulses.

There is sound wisdom in the claims of the smaller colleges upon the attention of the man who seeks to make the most of his four years of training. The college is not the buildings in which the classes meet any more than the church is the pile of masonry that houses the worshippers. The atmosphere of a college is, I think, a very real force. The things that are not seen are eternal. This fundamental spirit of the college compasses the man who puts himself within its range, influencing him according to its force and intensity and his own susceptibility.

It is true that some college students are utterly uninfluenced by the life of their college, but upon most men it is, I think, one of the most potent influences in their college as well as in their subsequent careers. Who makes this spirit? Who gives the peculiar tone and quality to the college? How does it become potential and effective upon the individual student? If I mistake not, the closer the student can come to the individual professor, the more completely the rich, tempered, full, deep life of the one can be brought to bear upon the rapidly unfolding life of the other, the more valuable will be the contribution of the college to the culture of the earnest man. The small college certainly presents the best opportunity for such intimate contact. Then, too, the kind of college to seek is of vast importance.

There are some colleges where the secular attitude has well nigh crushed out all spiritual motives and ideals; others in which rationalism has, if not full sway, at least too large emphasis, but these are not in the majority. The colleges of the country are full of earnest truth-seekers, both in the ranks of the professors and among the student body. The escapades of the youths who in their "salad days" are "green in judgment," the stories of drunken men and gambling and of gross immorality, too true I fear so far as they relate to certain "sets" in some colleges, should not blind us to the fact that most of the higher institutions of learning were founded and are now maintained by those in whom religious and ethical motives are dominant.

One's estimate of the value of a college training will depend upon one's conception of life. There is no short cut to true and permanent happiness or to that realization of one's best selfhood with which happiness is synonymous. Wealth may or may not lie in the direct pathway to the goal. To live is more than to have. The wider a man's horizon, the larger will be his pleasure from his view of the landscape. History, science, literature, philosophy will all

minister to the enlargement of his capacity for life. With his increase of knowledge will come a growth of his power to do. In practical things he will seek to actualize his ideals. The whole universe will speak its message to him, and the unfolding and enrichment of his soul will give him greater concern than the filling of his coffers. He will thus live more nearly at the level of his best, and into his heart the cry of the world's need will come with a compelling appeal awakening a hearty answer of sacrifice and service.

It is to the colleges that we must look for such men, and toward the colleges that the feet of such should steadily be turned.

The American Student Series.

A very attractive Series of Leaflets prepared with special reference to the needs
of our Colleges.

Following is the list which, it is expected, will be enlarged from time to time. They are sold in quantities of less than one hundred at three cents per copy, postpaid; in quantities of one hundred or more, at \$2.00 per hundred, *not* prepaid—the price being simply to cover the cost of publication.

"The Appeal of the Christian College to Men of Wealth"—Bishop William F. McDowell, D.D., LL.D.

"Some Rewards of Life in the Ministry"—William V. Kelley, D.D., L.H.D.

"College Student, How About Your Bible?"—Professor D. A. Hayes, Ph.D., S.T.D.

"The Power of Jesus Christ in the Life of the Student"—Mr. John R. Mott.

"The Necessity for the Christian College"—Thomas Nicholson, D.D.

"How a Student May Begin"—John T. McFarland, D.D.

"The New Relations of the College Student"—Edwin H. Hughes, D.D.

"The Collegian's 'Eureka'"—William F. Anderson, D.D.

The Woman's College of Baltimore

FOUNDED 1888 OPENED 1888

JOHN FRANKLIN GOUCHER, PRESIDENT

Situation The Woman's College of Baltimore is situated near the northern boundaries of the city of Baltimore, Md., in the new and pleasant residence section, one hundred and fifty feet above tide-water.

Buildings The buildings are seven in number—three devoted to instruction and administration, three to residence. All are new, cheerful and commodious, erected particularly for their respective purposes and containing the conveniences devised by modern architectural science. They are heated from a battery of boilers and lighted by electricity from the new Power house of the College.

Educational Equipment Ample and thoroughly furnished laboratories facilitate study of the natural sciences by modern methods. The apparatus is of recent type, carefully selected. Maps, charts, engravings, photographs and cabinets of specimens and of objects illustrating natural history and the development of the race are liberally provided. There is a good, modern working library of about ten thousand volumes, while half a million volumes are at the service of students in public and institutional libraries easily accessible.

Course of Study The course of study includes prescribed subjects and elective subjects in about equal proportions. Students who wish to follow particular lines of study are enabled to lay a solid foundation for subsequent specialization. Elective courses are offered in Greek, Latin, French, Spanish, Italian, German, English Literature, including Old and Middle English, Mathematics, Geology, Mineralogy, Physics, Chemistry, Botany, Biology, History, Economics and Sociology. Upon the completion of a course usually requiring four years, the student is graduated with the degree of Bachelor of Arts.

Physical Training and Hygiene Every candidate for the degree is required to pursue a course in physiology and hygiene. A commodious modern gymnasium provides systematic exercises according to the Ling, or Swedish, method under careful trainers and supervision of a physician specially prepared in mechanical therapeutics. Halls are provided for basket ball and courts for tennis and similar sports. Care is taken to prevent excess in these exercises.

Entrance Requirements These are the usual requirements of Eastern Colleges and should be met by graduates of good high schools in which at least one language in addition to Latin is embraced in the course of study. Certificates of preparation which furnish full details will be considered when offered by schools previously accredited and if found sufficient will be accepted as substitutes for examination, otherwise examinations will be necessary. Certificates of the College Entrance Examination Board are accepted.

Numbers The College is now (1906) entering upon its nineteenth session. Its alumni number six hundred and sixty. Recent graduating classes have numbered from sixty to seventy-nine. The freshman class numbers, and for the present is limited to, one hundred and twenty-five. The students are from all parts of the country. All religious denominations are liberally represented.

Application for Admission Program of the College courses, regulations for the government of the residence halls, blank forms of application and information upon special subjects will be promptly furnished upon request to

The Woman's College of Baltimore, Baltimore, Md.

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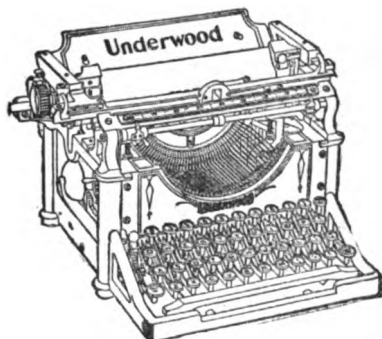
Expenses moderate. Good board at low rates may be secured at the College Commons.

Send for special circular on "Expenses and Methods of Self-Support."

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For catalogue and other information address

Rev. BRADFORD P. RAYMOND, D.D., LL.D., *President.*



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To the Pastors of our Church:

In the next three months hundreds of young women will decide to attend some college. It is of the utmost importance that they choose wisely. The college they attend will affect all their future.

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THE CHRISTIAN STUDENT

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Children's Day

"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him and set him in the midst of them, and said, Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

It is fitting that these words should constitute the keynote of Children's Day. More than any other words ever spoken or written, they contain the announcement of the transcendent importance of childhood. More than any other words, they have been instrumental in securing to childhood the place which God meant that it should occupy in the world's thought and life. Their spirit may well enlist our prayerful attention as we look toward Children's Day, and consider the question as to how we shall make it productive of the largest and best results.

Certainly the day should be the occasion of making clear to the young life of the church our Lord's deep and abiding interest in everything pertaining to its welfare.

The first duty of every pastor is to use the occasion to awaken in the children a consciousness of their divine relationship. Most of us are not inclined to do full justice in our thought to the possibilities and capabilities of the hearts of the young for the essential elements of the religious life. Children reared under Christian influences are capable of cultivation in religion at an earlier date than most of us think.

A child of but six years in a Methodist parsonage within the territory of the New York Conference came to her mother a little time ago with the request that she might have a pencil and some paper. Taking these, she went apart for a few moments; and, in a little time, returned with this prayer written upon the paper: "Jesus, who on the cross has died to take away the sins of the world, make us hate our sins which displease thee, O God. Love me as I love thee, who art only good. Guard the door of our lips from evil words. Amen."

If the message of the pastor on Children's Day be carefully prepared with a view to the appeal that it shall make to the child life, it is certain to prove as seed sown upon good ground.

There is fine opportunity, too, for Children's Day to be used for the awaken-

ing in the hearts of the young of a spirit of loyalty and appreciation of the great Church. The story of the work already accomplished through the Board of Education in the preparation of young men and young women for the life of larger service will certainly awaken this feeling of loyalty and appreciation.

The program has been prepared with a view that it may be educational in every sense of the word. Its music is worshipful and reverential, and its literary selections are of a high order. One of our bishops has written concerning it: "The Sower for Children's Day is a step in advance—the pitching of a higher note that must have an æsthetic as well as a theologic and philanthropic value to our young life."

It is fortunate that we are appreciating in this day, as never before, the relation of the child life to the kingdom. This issue of the *CHRISTIAN STUDENT* is given largely to these interests. We believe that pastors will find these discussions rich in suggestion and helpful in making Children's Day serve the highest ends. May the Children's Day of 1906 be the best in the history of the Church thus far in the cultivation of the young life of the Church—in reverence, altruism, loyalty, high aspiration and deep spirituality.

Religious and Moral Education Through the Home

BY PRESIDENT GEORGE B. STEWART, D.D., LL.D.,

Auburn Theological Seminary, Auburn, New York

A minister of my acquaintance, who by his opportunity for observation and by his judicial temper is well qualified to speak with authority, in a recent letter said: "You and I know that the homes cannot be depended upon for giving children the instruction in the Bible which they need." It is safe to assume that this is the prevailing opinion on the subject, and that there is in this audience but slight, if any, dissent from the notion that there is sore lack of moral and religious instruction in the homes of our land, even in the religious homes. That we may make some contribution to the improvement of the condition of things we believe to exist, we come to the discussion of this subject upon our program.

Before making some suggestions for the promotion of religious and moral instruction in the home, I should like to bring the principal elements of the problem to our attention.

1. The family altar is to be found in but a small percentage of Christian homes. It has been my privilege to know the inner life of hundreds of Christian homes, and from my own personal observation, confirmed by the unvarying testimony of other observers, I make this statement. Whatever view we may take of the value of the family altar, and the formal religious life for which it stands, we must recognize that in the present condition we cannot count upon it for the advancement of home religion, unless we can rebuild it. It is not now an appreciable religious force.

2. There is a new Sunday coming in with new conditions to govern home training. The old sabbath, with its strict observance of the rites of the sanctuary, and of the proprieties of personal, domestic, and communal conduct, has gone, and an entirely new day has taken its place. We may say that the old is better, or we may like the new as on the whole more sane, more wholesome, more Christian. But at all events we must reckon with the facts, and in our efforts to advance the religious influence of the home these facts have their value. For example, in making plans for religious instruction in the home we may not

assume that there is the same opportunity and incentive on Sunday for home training that there was under the old day. The old day had in it a distinct and recognized place for this instruction in the home, while the new has no such distinct place. On the other hand, the atmosphere of the present Sunday may be more conducive to the cultivation of a more joyous, more real, more truly personal type of piety. Undoubtedly there are both gain and loss in the changed condition of our home life on Sunday. Opinions may differ as to the relative proportion of each, but with this proportion we are not now concerned. The important thing for us is to note the change and to adjust our solution of the problem before us to the existing conditions.

3. There is a new home. The old home, with its family room, evening lamp, regular life, and community of interests, has given place to a home in which the family are all together for the first time in the day at the evening meal, and then only for a brief hour, after which they scatter to their several engagements. A little boy was asked by a neighbor, as his father was leaving the house one morning, who that gentleman was, and he replied: "O I don't know; he's the man who stays here nights." This might well be a leaf from the actual home life in our cities. In some cases fathers and mothers too seldom see their children. Business claims their daylight hours; committee, board, or lodge meetings claim their evenings; and so the fathers are unavoidably, as it would seem, away from home. The church and sundry organizations for social service or self-improvement leave the mothers little time for their own needy but uncomplaining households. The children have their own friends and social life, in which the parents have all too small a place and influence.

In any effort to solve our problem this far-reaching change in the home life, which has its bearing in so many directions, must be reckoned as one of the important factors.

4. The Sunday school must not be held responsible for the decline in family religious instruction. It is quite the fashion to charge the Sunday school with the sin of supplanting the home in the training of the child, and for evidence our attention is called to the growing prominence of the one and the simultaneous decline of the other. But it might be just as good logic to reverse the order of causal sequence and say that the church, noting the decline of family religion, developed and perfected the Sunday school as at least a partial remedy for the resulting evils. This, indeed, is the more common order of events. Rarely does one good influence supplant another and better influence, while not infrequently does it occur that as the one set of influences loses its efficacy and wanes, another set arises and carries forward the advancement of human interests with fresh vigor.

May it not be that there is comparatively slight causal connection between these two methods of religious instruction, and that the rise of the one and the decline of the other are due to simultaneous but independent causes? If this be the case, then the solution of our problem is not to be found in weakening the influence or degrading the position of the Sunday school in the interest of home training.

5. The home is the whole pedagogical system in miniature. Here are to be found the child in the beginning of this training, and the field for the exploitation of all kindergarten theories; and here is the sophomore in college, whom some educators are talking of graduating. The father and mother are the president and the board of control and the whole faculty of instruction. This requires a constant change of methods and material of instruction and

their adaptation to the rapid, the kaleidoscopic progress of the child from the cradle to college. You cannot in the home—nor anywhere for that matter—take the same course with the boy of ten and the boy of seventeen.

6. There is a considerable amount of religious and moral education obtained in the home, for which the home may be said to be indirectly responsible. There are a large number of religious newspapers, and a vast amount of religious matter in secular newspapers; and the sphere of influence for these papers is at home. There are innumerable books, professedly or actually religious, which through Sunday school, parish, and other libraries, or by actual purchase, find their way into the home. This religious reading may be thought to a large extent poor in quality and worse in effect. Yet it may be safely said that its influence is on the whole good and potent. No one properly understands the problem of home religious education who does not give a large place to the power—the vast power, actual and potential—of the religious periodical and book press.

The causes which have worked for the decrease of parental instruction in religion have not wrought the same havoc with parental instruction in morals. Unquestionably there is much moral training in the home. It may not be of the formal sort, not as deliberate in purpose nor as conspicuously labeled as was the older instruction; but as real, as purposeful, as wholesome, and as resultful as any that has preceded. Truthfulness, sobriety, cleanness in speech, unselfishness, service, good manners, these and all other virtues are taught in Christian homes to-day as earnestly and possibly as effectively as in any other day. Sometimes, as we study the moral situation of the present, there comes the fear that our distinctively Christian ideals of virtue and conception of right and duty are giving place to the Grecian. If such be the fact, then of course the moral training in the home must suffer a like deterioration. But this hardly enters into our present problem, and the fact remains to cheer us that the home is an active and potent force in the moral development of the children.

These considerations—the conspicuous absence of formal family religion, the new Sunday habits, the new home life, the fact that the Sunday school is not responsible for the neglect of religious training in the home, but may be an aid to it, the wide area of the home curriculum, the power actual and latent of the religious press for home religious training, and manifest moral education now actually given—these considerations at least must be kept prominently in mind in any attempt to solve our problem.

With these considerations before us, we now ask: How can we promote religious and moral education through the home?

The influences which make for the answer to this question in life, and not in the library, are so varied, so subtle, so many, that one who has made the attempt to answer the question, not in his study only, but in his own home and the homes of others, has learned to speak with modesty and many misgivings. Nevertheless, certain general suggestions may be made with some confidence in their practical value.

1. Let there be agitation. This important matter must be brought to the attention of Christian parents. They must be made to feel, and to feel keenly, their solemn and ever-present duty to teach their children. Their consciences must be awakened, their obligation must be made plain, their hearts must be deeply moved, and in every possible way and throughout their whole being they must be made to understand how to discharge this duty to their children and must be quickened to discharge it. Pastors must preach upon it; church councils

and conferences and assemblies must give heedful attention to it; the religious press may well devote to it conspicuous space and forceful words; conventions of Christian workers, such as this, must give it a dignified place in their programs.

It is a large part of the problem of religious education, and it must not be neglected by those charged with the religious education of the youth of our land. Parents must not neglect it, or pastors, or the officers in the local church, or the members of various ecclesiastical bodies. The imperative obligation to make religious education in the home real, vital, potent, rests upon parents in the first instance and then upon us all. The voice of duty must be heard above all other voices. Its mandates must be obeyed. Agitation will help to accomplish this.

We may not agree upon a program for this agitation. Some may think there ought to be a revival of the formal family religion of other generations, while others may feel that in the present conditions of family life this would be impossible, and still others may feel that the good results of this method of religious training were so mingled with ill results as to condemn the method. And so it might be with any other portion of the program. Personally I entertain certain views as to the methods that ought to be advocated. I have a conviction, for example, that the family altar ought to be erected in every home. I believe that gathering the household together at stated and frequent intervals for the reading of God's Word, the singing of Christian hymns, and the common prayer has an incalculable and incomparable result in the religious nurture of the children. There is nothing equal to it. Of course, it should be real, hearty, wholesome, formal without stiffness, gladsome without levity, for every member of the family, and a firmly fixed fact in the household economy. Notwithstanding the difficulties—apparently insuperable in many homes—and notwithstanding the objections, I have not the slightest doubt as to the practicability of the family altar for every home—if not on every day, certainly at some stated and regular time. Nor have I the slightest doubt as to its inestimable value.

Nevertheless that which I feel to be necessary at this time to insist upon is not the program, but the agitation. The need is great. The duty is clear. The welfare of the next generation, the religious progress of the world, the spiritual welfare of mankind wait upon the home's fidelity in the Christian nurture of the young.

Let everyone who appraises highly these great interests set his heart thus to further them, and lift up his voice in season and out of season to call his Christian brethren to promote religious and moral education in the home.

2. Let the Sunday school be used as an agency for promoting home instruction. Efforts in this direction are now made, as for example with the home readings appointed for each day, which are unquestionably effective in good results. These efforts ought to be extended in every available direction, until the Sunday school becomes an appreciable power in the nurture of the children, not only through its own immediate work, but also through its appreciable influence in the home education of the children.

Here again there may be difference of opinion as to the program to be observed, and indeed many experiments may have to be made, not only for the work at large, but also for the particular school, before any really resultful method can be hit upon. The best method may be a changing method. Certain suggestions as to details occur to me. For example, the lesson-helps might

make provision for this joint activity of home and school in the preparation of the lesson, a part of the lesson being prepared at home in the way of a subject to be studied up, or written answers to questions to be prepared, or a book to be read, or a short essay to be written.

Constant efforts should be made to impress both parent and teacher with the necessity of coöperation in the nurture of the child. The church might arrange for conferences between the teachers and the parents upon this subject. The home department, in its lesson, in its helps, and in its administration, might have as a prime object the promotion of the religious education of the children. It might lend itself in a most effective way by inspiring the parents to the careful instruction of their children, and by putting into their hands the equipment for giving i

These are mere hints to indicate certain ways in which the Sunday school may possibly be utilized for promoting home instruction. The hints, I trust, will not obscure the main suggestion that the Sunday school offers a really valuable agency for advancing home training. Let the home understand that it is to coöperate with the school, and let the school understand that it is to exalt the home as an educational agency. and let both discharge their full duty to each other.

3. Let there be devised curricula for home Bible study and Bible teaching. Bible study never received the attention it now has. In the college, in the Christian associations, in the young people's societies, in the Sunday school and in the home, there are earnest and effective efforts in this direction, and these should fill our hearts with cheer and hope. Other of these efforts are to have the attention of this Convention; just now we are thinking of the home and its Bible study and teaching. "Disciplines," to speak pedagogically, are the desiderata here.

The American Institute of Sacred Literature has rendered exceptionally valuable service in this direction in its courses for Bible study adapted to all grades of ability and shades of personal desire. These courses, or others designed for the private home study of parents and the older members of the family, should be made a part of the educational equipment of every Christian church. The daily Bible readings arranged so that the whole Bible may be read in course within a definite period, used in many churches, is an effort in this direction—a rather feeble effort, but not without its value. The home department, now being pushed by the Sunday school organizations, is another effort in the same direction which, excellent as it is, might be greatly improved in its value to the educational effectiveness of the home.

But in addition to these efforts there ought to be a distinct curriculum for home teaching as well as for home study. There is no reason why the two purposes should not be combined in one effort. For example, as the home teaching begins the education of the child, there ought to be provided for mothers a usable course of Bible lessons for the young children. This would be a series of Bible stories. There are now child's Bibles, Lives of Jesus for children, and books of Bible stories. These have varying degrees of merit; of the poorest it can doubtless be said that it is better than nothing, and of the best that it hardly meets the demands of the situation with which we are confronted. But surely such a series of Bible stories could be prepared in the very words of the Bible, except where occasional departures from the words of Scripture were necessary in the interests of clearness or brevity. One series

might be made up of stories from the Old Testament, another from the life of Jesus, another from the lives of the apostles and the early church. These should be printed in the most attractive form of the modern children's books, with illustrations. It should be part of the plan that the stories should be read and re-read to the child, and if possible by the child, until they are known by heart. Anyone with experience in reading to children knows that the familiar story, the story they have heard every day for a month, is the story of all others they want to hear on the first night of the next month. They never tire of a good story, and the Bible is full of good stories.

Another advance in the same direction should be made in the matter of hymns and prayers. There are certain well known hymns of the church which every child nurtured in a Christian home ought to know, and there are certain forms of prayer of which the same may be said. Some of these, both hymns and prayers, are in the Bible, and some are in use in Christian churches. These ought to be put together in an available and attractive form for the use of mothers who should have their children commit them to memory.

You perceive that I am old-fashioned enough to believe that the teaching of objective truth is a function of the home. The pathway to freedom is a knowledge of the truth. "Ye shall know the truth, and the truth shall make you free."

We desire much the conversion of the children, but our desire is only to be accomplished through a knowledge of the truth as it is in Jesus Christ. I confess I do not have that fear of explicit form of truth which is sometimes thought—mistakenly, I believe—to be inconsistent with wise pedagogical methods. The antithesis is not between a creed and no creed, but between a good creed and a bad one. It is not the experience of the world that as a home swings away from a creed it swings nearer to God. I therefore believe that the formularies of our Christian doctrine to be found in Scripture, in hymns, in liturgies, and in creeds and catechism have their persisting value in the home instruction of the child. To teach objective truth must always remain a most effective method for the formation of character.

4. Let the home have Christian parents who know God and are under the power of his Spirit. "The best way to secure good health is to select your grandfather," and the best way for a child to obtain the wisest and most resultful home training is to be born into the society and under the transforming influence of a Christian mother and a Christian father. The daily life of a man who walks with God will bring the daily life of his child into the presence of God. The daily life of the woman who is a friend of Jesus will bring her children into the society of Jesus.

This piety must not be artificial, nor sentimental, nor intellectual, nor formal, nor supra-mundane, nor unmindful of the value of wise means. It must be all that it is possible for human piety to be—warm, thoughtful, sympathetic, unselfish, tactful, real, genuine. But what I am now saying is that there must be such piety. It is indispensable, if there is to be any effective rearing of the child in religion through the agency of the home.

The besetting sin of to-day is the leaving of God out of the account. The dangerous heresy of to-day is the notion that men may find God without Jesus Christ. The beginnings of both are to be found in the home, even Christian homes. Through the neglect by parents of the outward formalities of religion in the home, as seen in the family altar and a blessing at the table, through the more serious neglect of giving religious instruction, through the fatal neglect

of showing in character and conduct to their children that they know God, that they regulate their lives by his will, that their supreme desire is to love the things he loves and hate the things that he hates, that Jesus Christ is their Saviour, Friend, and Lord of Life—through this neglect the children grow up in the sin of sins and heresy of heresies; God is not in their thoughts and Jesus Christ is not in their lives. The home where Christ is enthroned and God is known is the home in which moral and religious education is best promoted and brings forth its most perfect fruit.—*From The Religious Education Association, 1903.*

How Can we Develop a Growing Consciousness of God in Children and Youth?

By Miss ALICE E. FITTS

Pratt Institute, Brooklyn, New York

"Enlarge our capacities to understand and our hearts to receive the fullness of His life."

Consciousness of God must come to each one of us in some form of experience; we know only what we have experienced of the spiritual life. To satisfy the desire of the soul, to know God, and to lead the individual through every experience to God, may be the inspiring task of those who have children to nurture. Learning about God, going to Sunday school or church, is not enough. What we must have is a preparation for this, and the preparation must come to us as children. As the blossom depends upon the growth of the plant, and this upon the germination of the seed, so later spiritual life in man depends upon the awakening and development of the spiritual germs in the soul. What is to develop must begin, and we must not look to a later stage to accomplish the work of an earlier one.

Some one has asked, "When shall I begin to teach my little child to pray?" I cannot answer this question; the answer will come in its own good time. It depends upon the mother. Prayer is not something separate from living; when the baby was put to sleep, he was laid down with a prayer to God; when he was taken up, awake, perhaps the mother spoke to God again. I do not know how often she prays; the time comes when the child notices that she prays and he imitates her. Then words may be given him to say. After a time he adds his own petition, or gives thanks and learns to talk to his Father in heaven. By and by he asks her why she prays, and she answers, "To thank our heavenly Father for what He has given us; to ask Him to take care of us and help us to do right." None of this he understands as we do, or as he will later, but this exchange of feeling within his little breast, the talking to God and expectation of an answer, form the basis for all after-relationship between himself and God. And yet, after all, the real value of this depends upon the spiritual life of the mother and her insight.

During this time, when the child is learning what prayer means, he is gaining other ideas—of mysterious things, like the wind, that he can feel but cannot see; of the light, which he can see but cannot touch; of the voice, which he can hear but cannot see or touch; and a sense of the hidden life in things comes to him. He talks to the flowers, the wind, the moon; to all things he feels akin, and it is but a step farther to this mysterious personality, God. Experience of the invisible the mother gives quite early to her child; for instance, when he begins to notice objects moved by the wind. He imitates these moving things, and,

watching them, asks what makes the things go. "The wind," answers his mother; "listen, hear it talking to the trees, the clothes on the line, and to the weather-vane. It says, 'Turn,' to the little weathercock, and around goes the cock. Baby, show how the weathercock turns," and quickly he turns his little hand. From this beginning he learns to notice all the things the invisible wind does, and many questions follow from the child, which cannot all be answered, but which lead back to the one Power behind that moves many things.

In the bird's nest, children see mirrored the human relationship of the family, and here may be stirred the feelings of nurture, care, love, protection, as they watch and hear about the mother and father birds and all their efforts to protect and bring up their little ones.

All the sympathy with right action comes in the early years of the child's life. Play and story, picture and song, all are helps to the mother, but within her heart lies the God-wisdom implanted there as an instinct, that helps her to be the artist in her work of lovingly, playfully awakening and developing the germs of spiritual life in her child. For spiritual life is not separate from other life. It is everyday life with a different content and aim. To keep this consciousness, to deepen and enrich it, and prepare for further development and welcome, the presence of a Power "that for existence strives"—this is our life-work here.

One turns instinctively to the home to find right conditions for the nurture of the spiritual life; and yet these conditions are not always there. Even where ideals and aims are right, there is sometimes a lack of insight in showing the way, and direct teaching of abstract truths is depended upon to bring about spiritual development, or else the responsibility is thrown off altogether or placed upon church or Sunday school. Quoting from Froebel, "Parents should not be timid, should not object that they know nothing themselves, and do not know how to teach their children. Their ignorance is not the greatest evil. If they desire to know something, let them imitate the child's example, let them become children with the child, learners with the learner. Let them go to and be taught by Mother Nature and by the fatherly Spirit of God. The Spirit of God and nature will guide them."

The mother indeed is the nurturer, the home-maker, and the atmosphere of the home. But it is not upon her alone that we must depend. The father has his part to do. The united work of the two is the important thing. That they unite to live, to deal with the problems of life, to nurture and train their children, is the great and important thing. No family is free until all its members are free. No individual is really happy unless the others are happy. We are constrained by the family, and there is a constant opportunity to exercise the virtues that may arise through individual coming in contact with individual. Just as the man depends upon the child, so state and church depend upon the family. Lift its roof, broaden its expanse, and the home becomes the church. The home relationships interpret our Father in heaven and the individual's nurturing power points the way for His work upon earth. Within the family lives the individual. He may be regarded as an individual, with individual rights; and he may be regarded as a member of the whole, with duties born of the relationship.

Two aspects of this life come before us—the nurture of his feelings and right direction for his activities. The Christian mother instinctively helps her child to loving action. She does this unconsciously, for love fills her heart. Just in proportion as the love of God fills her heart, does she have the wisdom to lead her child aright. Happiness is one of the necessary conditions of the

child's life, and this comes not alone through others but through himself and his right deeds. This he soon discovers and here we may find the basis for the individual relationship to mother, father, brother and sister, and God. The struggle with the self and its final victory can only be attained through a conscious determination to do right, and a constant close relationship to parents and then God, to help strengthen the will and resolve. It is the old, old struggle of man with himself. At first the difficulty is referred to outside things, and the real help given by mother or father is the reference to self. Better that the discovery that the root of the trouble lies within himself should come early. Mother's help is needed first, then brothers' or sisters', and finally God's. The struggle to reconcile what the inner man says is right with his deeds must finally end in a realization of his responsibility for his own actions. To find the reason for his own action within himself, is another starting point for his relationship to God. Here is not only a test for the child, but a test for parents as well. Who is willing to stand, and stand firmly, lovingly, for the law? The law, not arbitrary and for the individual, but for the right? The law which, when once obeyed by the child, will show him the way to govern himself. No kindness so great, no love so real as that which intelligently leads the child to obedience of law. From this is born trust and faith, and ability to enter into the lives and difficulties of his fellow men. It is the open door for all wider and higher life. To will the will of God—this is real union with God, and while, step by step, we depend upon love, the individual must make his choice, or he will not be free.

The development of the individual child's feeling for God, knowing about God and consciousness of God, begin with the mother—the will of the individual conflicting with that of the mother. To awaken and develop the will to do right, this is her aim. To help the child to choose the right and will it, this is gain indeed. For mother first, for right, second; infinite love and patience are needed to develop this. Obedience lays the foundations for faith and many other virtues, but preëminently faith. We cannot always know, but we can obey and believe; the act of faith makes possible all things.

The religious experiences of children differ as widely as those of grown people. When the first conscious experience comes of right conquering the wrong condition within, we do not know. What the motives are for action we cannot always tell; but recognition, on the part of parent or teacher, of right intentions goes a long way toward helping right to reign. Happiness should follow every step that is conquered. The voice within the heart of the child should speak in commendation as well as condemnation. Conscience has not a negative voice alone but a positive one as well. And the individual should be welcomed back in to the life of the family, from which he may have been temporarily separated. From every deed in life there is a way to God.

In the family circle may come times set apart by the parents to be with their children. At meals, of course, some one says; but this is one of our modern problems, with father away all day and dinner late at night. The mother may gather her children together for talks and stories or singing before supper. In the dusk, many confidences are exchanged and many little hearts are opened. The stories mother tells sink deep into the memory. The poems she recites or sings are always with us. What a golden opportunity for the father if he can reach home early enough to unite in this! He may live over again his boyhood, and thus better understand his own son. He has a chance to review some of the stories he loved, and tell of his own deeds of prowess. When will he ever have

a more sympathetic audience than this one, or one that will believe him to be more of a hero? In living with our children we are enabled to go over again our incomplete education, pick up the lost stitches, and make of it a continuous whole. Then at bedtime, before the children sleep, the mother may say their prayers with them and hear the confessions and explanations that often come at this time. A comforting or discriminating word dropped into the mind just here sinks deep and does its work of uniting mother and child in their efforts to do right. Music is a power for good. What mother and father sing or play carries great influence.

Another way for love to express itself is in giving opportunities for service; the right direction for the increasing bodily activity and strength. Hard things to do, when conquered, lead to a union between parents and children. The parents should see to it that their attitude toward work is a noble one, toward the worker, a respectful one, and the child will desire to work too. This is the first step toward creative work. The feeling that father, mother, and children are united in their lives and with God gives them the basis for true spiritual living.

I hesitate to touch on the one subject that is of most importance, for fear I shall be misunderstood. Christ is the great reconciling force of the world. As we exercise this reconciling activity ourselves, we become conscious of God. The child must be led to discover this as a law in nature, in stories, in literature, in the Bible, in heroes, and in the person of Jesus Christ. The conflicting elements in life must be reconciled even for little children.

The harmony of nature, of the mother, of the home, all help the child to find harmony within himself, but his relationship to Christ becomes a conscious one when he begins to understand his need for living the life of reconciliation. God is throughout the universe, filling, pervading it with life and love; we are His children; part of His infinite nature is giving us life. Our life, our happiness, is in opening our hearts for more and more of this consciousness. We are both finite and infinite, in the sense that we have both a human and a divine inheritance. Out of the human, we may lift the divine. Spiritual life is not a thing apart; it is possible here, if we have but a heavenly aim. What keeps us so far away from God? Is it worldly ideals mixed in with spiritual aims, that we cannot find our way from every point in life to God? Can we not live so in the unity of life that our children may be brought in as well? Can we not keep their confidence and respect as they grow older, through together striving to live the highest life? Steps in attainment are for us all. We are all endeavoring to do right, parents, teachers, and children, and sometimes we fail. We can all, fathers, mothers, and children, know and love God, our Father, with a growing understanding and confidence, and this love must finally pass out from the home into the community and make way for a still deeper experience of God's spirit.

—*From The Aims of Religious Education, 1905.*

He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem or a rescued soul; who has never lacked appreciation of earth's beauty, or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory, a benediction.

—MRS. A. J. STANLEY, in *Kansas City Independent*.

The Moral Value of Reading

BY WILLIAM I. FLETCHER

Librarian Amherst College, Amherst, Massachusetts

What I have to say on this subject has reference mainly to the use and utilities of the public library. The object of the public library is to place within the reach of the mass of the people the best books in all the ranges of literature and knowledge, and not only so, but also to exert some influence to induce the people to read these books. That is to say, no one will regard it as an end worthy of the public and private outlay which has been so lavishly expended on our libraries, that they shall hold and safely preserve the treasures of literature, if the community only receive the indirect benefit that may come from the use of the books by their preachers, editors, and teachers, and do not themselves, to any extent, read the books. And yet a little examination into the matter will bring out rather strikingly two things: 1. That only a small minority of the books are read; and 2. That only a small minority of the people read the library books.

On one hand, we have on the library shelves, practically untouched, rows upon rows of most excellent books. On the other, we have scores and hundreds of families whose highest intellectual and social needs those books would supply, remaining quite indifferent to them, and entirely unrepresented among the library's patrons. There is, it must be confessed, a very common apathetic indifference to the library, and to good literature, on the part of the people of our towns and cities, which is an evil as strenuously to be combatted as the evil of the lack of books, where that exists. Certainly, our libraries ought to reach with their influence many more of the people than they do. That they may do so, requires a higher conception of what the value of reading to the community is. If we look upon it as a matter of dilettantism, especially if we share the subtle skepticism, which is so prevalent, as to the capacity of the popular mind for culture, we shall only half-heartedly enter into efforts to bring the books and the people together. That we may have for ourselves, and for others, higher ideals as to the use of books it is worth while to examine this question of the moral value of reading. For, if we recognize in books a power for the moral elevation of the people, and not merely for the promotion of intelligence and of technical skill, we shall be prepared to enter into efforts for the greater efficiency of this agency with the enthusiasm of a crusade.

A new era is undoubtedly dawning in the management of our libraries; an era of attractive interiors, helpful attendants, freedom in the use of books, abolition of needless and irksome restraints, and, beyond all, the actual carrying of books to the homes of the people, especially through the school, and the familiarizing of school children with good literature. Such an attitude, on the part of the library as this, implies the truly missionary spirit, which must be essentially moral, and recognize the benefits it seeks to confer as moral benefits, and not merely economic or intellectual benefits, though it must be confessed the lines here are hard to draw. Perhaps it is not necessary that they should be drawn very closely.

Let us now inquire wherein lies the moral value of reading—of general or miscellaneous reading, we must be understood to mean. In the first place, reading furnishes occupation for otherwise idle hours. Speaking before the Boston Mercantile Library Association in 1850, the late George S. Hillard said:

"Occupation is the armor of the soul, and the train of Idleness is borne up by all the vices." Reading tends to elevate and refine conversation and social intercourse. In my boyhood it was, for a time, my lot to work in the fields with young farm hands, and I always recall with a shudder the talk with which they beguiled the time.

It is difficult for us who live in an atmosphere so charged as is ours, with intelligence and culture, to realize what life is, where it is narrowed down to the immediate interests and happenings of our own lives and those immediately about us. We get a glimpse of the narrowness and degradation of such a life in the accounts of the people of the mountains of Kentucky and Tennessee, to say nothing of the "sweet Auburns" of our New England hills.

Carlyle said, "Do not books accomplish miracles, as runes were fabled to do? They persuade men. Not the wretchedest circulating-library novel, which foolish girls thumb and con in remote villages, but will help to regulate the actual practical weddings and households of those foolish girls." So, let us not fail to recognize the moral value of romance reading in humanizing and refining the lives and homes of our people, and preparing a soil for the seed of a better life.

And it has been remarked by some of our most experienced librarians, among them the late Dr. Poole of Boston and Chicago, that most readers, having formed a habit of reading, proceed to read a better class of books than those which first allure and please them, and that, in fact, they generally read books that are superior in their general tone to their daily life and thought, and so are led on from one stage to another. Certainly, this seems likely, for it would be a poor sort of romance which did not present some ideals of heroism, of devotion, of unselfishness, above the sordid lives which many lead.

However much force there may be in these observations, it is when we pass to social and political developments under democracy that the moral value of reading in the community becomes most strikingly evident. The world over, the people are rapidly assuming the direction of affairs. In Russia, the power of czars and bureaus to suppress them seems steadily weakening. In Germany, the popular element in the government constantly gains in power.

Let us observe some of the ways in which reading may prepare the people for the responsibility thrown upon them by democracy. The reading of history goes far to teach the hollowness of demagogic pretensions, and to expose the falsity of the claims of novelty advanced by this or that political creed or program. The well read citizen knows that the same experiments have been tried before, and takes a warning from the page of history. And in biography, which is history plus personality, the citizen has the stimulus to virtuous conduct in public life of the example of living men. Who can estimate what has been done for the political education of our young voters by the biographies of Booker T. Washington, Jacob A. Riis, Robert E. Lee, John A. Andrew, Roger Wolcott, and others of these most recent, to say nothing of those of Washington and Lincoln.

The reading of books of travels sobers one's judgements by exhibiting the effects upon character of environment, in climate, in geographic conditions, in forms of government, and teaches how to make due allowances in behalf of the strangers who come to us from other shores; while travels in unexplored regions, toward the north or south pole, or into the heart of Africa, by their display of heroic qualities on the part of the explorer, kindle the latent heroism of the reader, and prepare him to stand unflinchingly by a good cause, through

thick and thin. Can we tell what the world would be without the example of a Sir John Franklin, a Dr. Kane, a Livingstone, a Stanley? names whose very mention makes our blood run quick, and stirs us to emulate their heroism and fortitude.

Again, the books which make the mysteries and the marvels of modern science the common property of all who read, who can measure their influence in the molding of character? Not only the astronomer, if sane, must be devout and reverent, but he who catches a glimpse of the heights and depths which are opened by any of the sciences. The non-Euclidean geometry admitting that parallel lines may meet somewhere, the physics which avers that objects never really come into contact with one another, the astronomy which handles universes as the very small dust of the balance—these sciences are making their way down among the people, challenging the pride and conceit of hard-and-fast knowledge, and making men ready to abandon preconceived notions and cherished prejudices. And the science which, by patient and sympathetic observation, is slowly winning the secrets of our humble companions, the dumb animals, the little folks in feathers and fur, and the larger folk who inhabit the woods or our farms, is broadening our humanity and softening our hearts.

Such are some of the moral effects of reading. When we dwell upon them we see in them the "promise and potency" of nearly all that we can desire for mankind. Intelligence, good taste, good manners, reasonable and sane political action, gentleness and kindness in household and social life, honesty and square dealing in business—all these, we feel, are fostered by good reading. A very large question that must be met is that of newspaper reading. Different, and even conflicting, opinions are held by those of good judgment and intelligence. Undoubtedly, the substitution of newspaper reading, especially of the yellow type, for the reading of good books would be a calamity. But no such substitution takes place. It is rather a case of the newspaper or nothing. And so viewed, the newspaper is infinitely the better. Those who have observed the almost universal use of the cheap newspaper by the mass of the people in the cities, while they may deplore the comparatively low grade of culture thus indicated, must and do recognize that it means essentially the education of these people. It broadens horizons and quickens sympathies. It brings the ends of the earth together, and puts the reader in touch with all that is going on, thus making him feel with a thrill that he is a "citizen of the world." And the newspaper is always championing some good cause—fresh air, better tenements, better fire protection, freer government in some form; a constant school of politics. Granted that the form is often sensational in the extreme, it is the form that it must take to secure patronage, and it always tends to improve. What we have said about the reading of a low order of novels applies equally to this.—*From The Aims of Religious Education, 1905.*

The Man Who Brings Things to Pass

By E. C. JENKINS

LEADERSHIP is a quality which is revealed under many forms. There is the rough and ready variety which attracts followers because of physical force. There is the leader of the mind who blazes a trail through the wilderness of ideas. A great moral leader may have pitifully few followers, but may carry an ensign that is seen by multitudes far behind. Leadership is always an individual possession, but the kinds of leadership which have been named depend

exclusively on the personal power of one man. He may be Ethan Allen, or Darwin, or William Lloyd Garrison. These men led because of their personal strength, not because they used the capacities of others.

A somewhat different quality is the one which "brings things to pass," to repeat a current phrase. This leadership is more gregarious. The man who brings things to pass is conspicuous for his power to set others at work. We call this executive ability. In essence it is the capacity so to relate other men to the leader and to each other as to utilize their combined force to accomplish a well-defined purpose. That purpose may be to hold up a stage, to drive a tunnel, to agitate for ballot reform, or to secure an election as district attorney. Wherever something is to be organized, the man who brings things to pass is in demand.

Like his esteemed contemporary, "the man in the street," the man who brings things to pass is much easier seen than described. Like everything connected with personality, the quality of leadership is elusive when you try to apply any rule of thumb. However, one may paint him with the primary colors, even if the picture is rather crude.

The leader whom we are describing must see. The man who brings things to pass is not only taller than his fellows, so that they may see him, but he sees over their heads and away beyond them into the hazy distance. His vision cuts through the fog as the searchlight. "The initiation of all wise and noble things comes, and must come, from individuals,—generally at first from one individual." Is it a cable to connect continents? A Cyrus Field sees visions and dreams dreams. Should steam be applied to navigation? A Fulton must construct an engine in his brain before he builds it out of steel. You may be certain that the man who builds no castles in Spain is not likely to build them anywhere else. Whenever something new is to be done, there must be a man who can see how to do it.

It may be easy to confuse the man of vision and the visionary. The latter has vision without a controller. The visionary has eyes in the front of his head only. The man of vision has them in the back of his head also. He sees the path by which he has come, as well as the way ahead. He has imagination, but he is not imaginative; his imagination is sublimated. By combining vision and experience, we get the perspective in practical affairs which is called common sense.

At one time I was talking with the trusted representative of a great financier, a man who has certainly brought much to pass. I asked this gentleman what he would name as the primary quality in the mental equipment of his chief. After thinking a moment he replied: "He can see. Often have I been with him at a meeting of directors when some proposition having far-reaching consequences was under consideration. After most of the men had expressed their views, my chief would finally speak, opening before all the results of certain actions far beyond the point which any previous speaker had indicated."

Now this penetration is not merely a series of logical deductions from ascertained data. A man travels over in imagination the ground he expects to cover in action. Lines may be run through the unexplored land from stakes driven in the past by logic as the instrument of precision, but imagination is the scout that blazes the way. The fact that imagination is often the cherished hand-maiden of promoters of gold mines which exist only in the eternal good, and of sheep shearers of all varieties, is no proof that imagina-

tion, when drilled by experience and tested by reason, is not a powerful force on the side of men who would bring things to pass.

A great deal has been said about the loneliness of greatness. While most people are not competent to say how lonesome one feels when he is great, it is pretty safe to hazard the opinion that to-day no man of affairs is liable to suffer from lack of company. When men touch elbows as they do now, it is pretty hard to be great all by one's self. In any project of vast magnitude, everything depends on the leader's power to promote team work.

Your real leader has instinct for capacity. He discovers men as a reporter does news. And this power is more than the application of certain rules formulated in long experience. It is a sort of instinct. The famous baton of a marshal of France that every soldier of Napoleon carried in his knapsack was the biggest "stick" wielded in modern times. The Little Corporal had an unerring instinct for military capacity. He chose his generals with no regard to pedigree, perhaps because he had so little a family tree of his own, but surely because he wanted things done by men who had the stuff in them. Mr. Carnegie has again and again referred much of his success to his partners, claiming for himself the power to know a strong man when he saw him.

To overcome indifference, to rise above discouragement in himself and in others, to beat down opposition, to carry his ideas to triumph the leader who harnesses men to the accomplishment of a purpose needs to have a personality charged like a Leyden jar. It is not enough that he have ideas; his ideas must be afire. They used to call this quality enthusiasm, but financial souls get frightened at the word. Enthusiasm is not nice and genteel. A man may act like a Cherokee at a football match, who turns to ice when enthusiasm is displayed in any cause not decidedly popular. Enthusiasm and gesticulation are not necessarily inseparable. Some of the grim and silent leaders who move mountains have a motive power of steady enthusiasm that drives them forward with irresistible momentum.

Enthusiasm is the twin brother of earnestness. The brother who is well dressed in an attractive personality is dubbed enthusiasm; the brother who has the power but in less attractive form is called earnestness. In either case the man has such a vivid conception of an idea, great to him, that he is swept along by his idea instead of carrying it himself.

When enthusiasm bursts into action we call it initiative. Let initiative run wild and men call it impulsiveness; harness impulsiveness and it becomes initiative—the power that builds canals, coalesces vast financial interests, dominates empires, and hastens the coming of the Kingdom of God.

The man who brings things to pass must do more than see and harness men in teams and furnish the dynamic of the enterprise. There is in every successful man of affairs the power of the square jaw. He has that dauntless quality which makes continuity in all his efforts. Will steadies his imagination, controls his enthusiasm, and turns impulsiveness into initiative. "The longer I live," said rugged Sir Thomas Fowell Buxton, "the more certain I am that the great difference between men, the feeble and the powerful, the great and the insignificant, is energy and invincible determination—a purpose once fixed, and then death or victory. That quality will do anything that can be done in this world; and no titles, no circumstances, no opportunities, will make a two-legged creature a man without it."

Is the man who brings things to pass like the poet in that both are born and not made? The "mute inglorious Milton" theory seems to apply to both. Many a man of great potential strength is loafing around college dormitories, or wasting good nerve in bad habits. The man who brings things to pass does no greater service for his fellows than when he picks out a man with capacities all latent and puts him where these become patent.—*The Intercollegian*.

The Honor Roll for 1905-1906

The following persons and organizations each contributed \$1, and have received THE CHRISTIAN STUDENT for one year. We should like to see this list doubled.

VINEMONT, ALA. T. J. Brown.	Edward Moore. W. R. Morgan. J. T. Shaffer. F. P. Sigler. Jacob Walton. Mrs. M. M. Wards.	John W. Scudder. R. J. Scudder. H. B. Wanzer.	Dortheey G. McNeal. James Reynolds. Chas. Walton, Sr.
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TEMPE, ARIZ. Mrs. J. A. Hanna. Mrs. Mary Leebrick. Rev. J. C. Rollins.	FORT MORGAN, COLO. Dr. E. E. Evans.	NORWICH, CONN. Alice M. Armstrong. Edna Burlingame. Mrs. C. W. Hopkins. Rev. M. S. Kaufman. Mrs. Costello Lippitt. Mrs. Archibald Troland. Edna Wheeler. W. I. Woodward. George Wright.	HAMLINE WASHINGTON, D. C. Edith B. Athey. Rev. Carl G. Doney. Thos. H. Martin. Ida O'Neal. D. C. Reimohl. Mrs. E. W. Sawyer.
MORRILLTON, ARK. Mrs. Sallie Brown. Mrs. L. G. Hodges. Prof. W. J. Miller. Miss Temperance Watson.	WHEAT, COLO. William Kies. J. A. Priokett. H. J. Yount. Jos. Zion.	FIRST WATERBURY, CONN. John Eccles. E. F. Guilford. Mrs. O. A. Robbins. Frederic W. Tate. Mrs. C. B. Vail.	METROPOLITAN WASHINGTON, D. C. A. H. Ames. Anne Seymour Ames. Victoria Briggs. Mrs. F. M. Bristol. Dr. F. M. Bristol. F. M. Burst. A. B. Duvall. W. C. Eldridge. J. F. Engle. C. M. Forrest. J. A. Graves. G. W. Gray. Mrs. E. L. Harvey. Fannie Holmes. F. A. Hornaday. Emma J. Hughes. Dr. R. Kingman. E. S. LaFetra. G. H. LaFetra. A. M. Lewers. Clara A. Lutz. John A. Lutz. A. A. Maxim. F. W. Pratt. C. C. Pursell. Mary Rector. Fannie Roseman. Lucile Showalter. John R. Stokes. S. L. Sommers. John T. Talbott. C. R. Tilghman. G. F. Timms. Jack W. Tullock. W. E. Wright.
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CHICAGO, ILL.

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Arthur Trank.
O. L. Watson.
Chas. H. Webb.
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PROSPECT AVE.
CHICAGO, ILL.
Wm. T. Reeves.
Mrs. C. C. Smith.

UNION AVE.
CHICAGO, ILL.
D. Shanta.
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CHICO, ILL.
Mrs. T. P. Dooley...

CLAREMONT, ILL.
Joe Taylor.

EDINBURG, ILL.
Ada Adrian, (in memoriam).
Mrs. W. H. Brownback.
J. N. Cantrill.
Floy Cooper, (in memoriam).
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George Morris.
Mrs. Sarah Neer.
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MILFORD, ILL.
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M. V. Heidlebaugh's Class.
Ida Shepherd's Class.
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O'FALLON, ILL.
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Mrs. Mary A. Creiner's Class.
Mrs. Eunice Deischer's Class.
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E. C. Steiger's Class.
Mrs. Arabella Titter's Class.
J. C. Willhite.
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Jennie Burt.
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Opal Babb's Class.
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Clyde Barnes' Class.
Rev. L. A. Beeka.
Mrs. L. A. Beeka.
Mrs. J. R. Bishop's Class.
J. R. Bishop's Class.
A. B. Cline.
A. B. Cline's Class.
Lloyd Maxwell Cline.
Ner William Cline.
Beth Dougherty.
Dean Ellingham.
Ethel Fetter's.
L. L. Fetter's Class.
Edith May Goodyear.
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F. T. Mann.
W. W. Oman's Class.
Majorie Postal.
Paul Postal.
Primary Department.
Herman Howard Skiles, Jr.
C. E. Snyder's Class.
Mrs. L. A. Spalding's Class.
Hugh Studabaker.
Mildred Studabaker.
Roger Swain.
Charlotte Tribolet.
Florence Wandel.
Mrs. Warring's Class.

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Rosa McKrill.

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Thomas Rodd.

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Mrs. Edith Watson.

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Anna Greene.
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Mrs. Sarah E. Hogate.
Lulu Huron.
Dr. W. F. Huron.
Mrs. Laura C. Niswander.
J. W. Trotter.
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Belle Dolstrom.
Mabel McLeilen.
Gustaf Peterson.
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Joshua Watson.

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Mrs. E. H. Hinchaw.
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Fred Wilson.

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Flora Curry.
Delilah Fort.
Henry Graham.
Godfrey Haas.
Cordelia Hunsinger.
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Wm. B. Pettigrew.
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Rev. J. W. Zerbe.

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W. H. Logan.
Alfred Stephens.

LAFEL, IND.
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MADISON, IND.
Henry Hitts.

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Colodia Hollowell.
Olive Hollowell.
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Alice McLain.

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Edward Brock.
Chas. Richmond.
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MAUCKPORT, IND.
John Kaga.

MISHAWAKA, IND.
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Enos Collis.
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Weldon Current.
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Raymond Jones.
Robert Lusader.
Rev. Sherman Powell.
Maude Turpen.
B. W. Whitehair.
Manford Williamson.
Arlie Wood.

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J. H. Friedley.

SHADELAND, IND.
George Lutz.
Will Vanderkleed.

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Mrs. Muron Campbell's Class.
Robert S. Campbell.
Mary M. Casey.
Henry Studebaker Chillas.
Mrs. A. Cotton.
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Nadine Folsom's Class.
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W. H. Fox's Class.
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Margaret McCullough.
Victor Paxson.
Harold Pixley.
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Mrs. Mary Helmuth's Class.
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Mrs. F. B. Moe's Class.
Mrs. C. A. Remington's Class.
Sadie Smith's Class.
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M. Bowers.
Mrs. Katherine Bowers.

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A. H. Bergenroth.
John L. Ford.

Julia Leming.
Mabel Ulmer.

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E. G. Amos.
Perry Armstrong.
Wade Brant.
John W. Greens.
George Hawkins.
Ray Jones.
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W. J. Lowe.
William A. Mitchell.
W. M. Monroe.
Henry Pond.
W. E. Sanders.
Dr. W. A. Schooley.
C. A. Stites.
W. S. Stover.

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Ernest Carder.
E. M. Davis.
John W. Ferris.
Emma Young.

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Joseph B. Robbins.

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Mrs. Harvey Harrell.
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W. F. Creek.
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S. V. Sampson.

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Mrs. John Carey.
R. C. Rasmussen.

ANKNEY, IND.
Mrs. M. J. Hildreth.
Roscoe Sexauer.
Mrs. H. C. Spahr.
James Thompson.
Ralph Wagner.

BLOOMFIELD, IND.
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DELMAR, IND.
O. C. Brown.
Mrs. J. N. Dod's Class.
Peter Doty's Class.
Infant Class.

ELDORA, IND.
O. B. Chasell.
Joseph Wallace.

GRINNELL, IND.
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Dr. U. M. Hibbetts.
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Geo. W. Milligan.

GUTHRIE CENTER, IOWA.
Edward Dosh.
Mrs. B. F. Dowd.
W. D. Milligan.
Geo. E. Teakey.
E. W. Weeks.
C. V. Williams.

HAMPTON, IOWA.
Rev. E. T. Gruwell.
T. J. B. Robinson.
W. L. Robinson.
T. B. Taylor.
J. B. Peck.

HEBRON, IOWA.
B. F. Childs.
Grace Keith.
Young Ladies' Class.
Young Men's Class.

LE CLAIR, IOWA.
J. E. Park.

LETTIS, IOWA.
Laura Bridges.
S. E. Brown.
Helen Jackson.
Bessie Letts.
Daisy Lieberknecht.
Ruth Stinemann.
Dallas E. Zimmerman.

MACEDONIA, IOWA.
John Clark.

MT. UNION, IOWA.
Leonard Stegall.

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MUSCATINE, IOWA.**
Flora Biglow's Class.
Laura Bileby.
H. C. Demorest.
Sarah Fox.
J. H. Kendig.
Laura Maxon.
J. S. Fatten.
Howard Rice.
Mrs. Anna Winn.

ODEBOLT, IOWA.
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G. N. Bowker.
Mrs. K. Ellinger's Class.
Mrs. A. L. Miner's Class.
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R. W. Sayre.

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Mrs. J. G. Barton.

ROWAN, IOWA.
Mrs. H. Ballon.
Oscar P. Mueller.

SHELDON, IOWA.
John Potter.

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Wesley Crosson.
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Mrs. Maud Commons.
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Franklin Neff.
C. A. Stafford.

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Mrs. Adelaide Lydick.
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Dorothy Stevenson.
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BONNER SPRINGS, KAN.
Mrs. B. J. Crook.
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J. E. Axton.
Gertrude Barber.
A. W. Beeman's Class.
F. B. Bixler.
Mrs. Josie Carl's Class.
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Olin Hart.
Mrs. William Holt.
J. N. Houck's Class.
C. C. Kincaid.
A. G. McCormick.
E. C. McKinley.
Frank Mountain.
H. B. Mountain's Class.
John Mountain.
Student A. Moore's Class.
Mrs. Revilo Newton's Class.
Revilo Newton.
Mrs. Pearl Powell's Class.
Mrs. Bascom Robbins' Class.
Rev. Bascom Robbins.
Mrs. D. Ella Romine's Class.
G. N. Shanton's Class.
Beulah Sinclair.
H. H. Tucker.
T. G. White.

CIRCLEVILLE, KAN.
Susie Able.
Lawrence Fickel.
Merrill Hamlin.
Frank Kier.
Clara Rings.
Elmer Weible.

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L. G. Alvord.
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Alfred H. O. Hill.
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Fred Taylor.

EUREKA, KAN.
T. L. and N. B. Kellogg.

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Mrs. J. L. Anderson.
Rev. J. L. Anderson's Class.
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F. R. Douglas.
J. D. Reneau.
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Edgar Underwood.

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Henry Feltman, Sr.
Lewis Weaver.

HESSTOWN, KAN.
W. T. S. Walker.

HILL CITY, KAN.
E. V. Cumberland.
Stella Smith.
W. O. Sturgeon.
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HOLLIS, KAN.
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W. B. Allen.
Geo. H. Anderson.
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Louis C. Rob.**CENTRAL AVENUE**
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Adda Green.
Nila McCampbell.
Mark Maxwell.
Maggie Mayor.
J. A. Motter.
Frank Southwick.

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Rev. H. H. Bowen.**LATHAM, KAN.**

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I. T. Foster.
S. F. Gibson.
P. L. Mawdsley.
Hart Smith.
P. W. Thomas.

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G. M. Cayce.
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E. J. Craft.
Jared Malin.
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W. A. Simmons.
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Herbert German.
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Mrs. Philip Creamy's Class.
Philip Creamy's Class.
Mrs. Lucy Harding's Class.
Mrs. M. McDonald's Class.
Mrs. Nancy Rice's Class.
Mrs. Lissie Zebroskie's Class.

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Mrs. Elisabeth Temple.
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I. L. Betsar.
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Mrs. P. J. Clevenger.
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J. M. Baird.
Anna Harris.
Myrtle Hofer.
Evelyn Holman.
Rev. James W. Reid.
Viola Troutman.

TORONTO, KAN.

Helen Lucinda Glass (in
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VALLEY CENTER, KAN.

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R. T. Hutchinson.
L. Kearns.
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WATERVILLE, KAN.

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B. E. Franklin.

WILSON, KAN.

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BETHEL AND SUMMIT, MD.

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Isaac Dean.
Lee Matthews.
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Cephias Bowen.
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FREDERICK, MD.

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Ames Hendrickson.
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Amos Urner.
M. G. Urner.

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Ferdinand Cook.
Andrew T. Covey.
Hugh S. Kelso.
Mrs. Maude Kelso.
May Kelso.
Neva Payne.
Roland Pool.
Fred H. Richardson.
Florence St. James.
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S. V. Halsey.
A. C. Sparks.

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Addie F. Bennett.

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E. C. Morgan.
Mrs. Amelia Rich.
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Romain Kelso.
Carroll Tackett.

GLENN AND CARCO, MICH.

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Jacob Knite.
Rev. A. T. Luther.
H. Ray.
Fred Wright.

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A. A. Ellis.
G. B. Fleming.
Miss A. J. Knowles.
Margaret Seymour.

LEVERING, MICH.

Elmer Avery.
Wm. DeKruif.
Vern Grant.

NORTH ADAMS, MICH.

E. S. Knowles.

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Mrs. John Hicks.
Myron A. Kelly.
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THREE OAKS, MICH.

W. Lee Salter.

TROWBRIDGE, MICH.

Archie Welsh.

BELLINGHAM, MINN.

A. J. Foster.

MABEL AND CANTON, MINN.

Dr. D. A. Haines.

WHEELY

MINNEAPOLIS, MINN.
A. F. Benson.

OGLIVIE, MINN.

Hildegard Ostrom.

SLATTON, MINN.

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Mrs. Etta Fowler.
Ethel Payton.
A. Terry.
Irene Walts.
B. I. Weld.

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Geo. E. Greene.
L. D. Hartkins.
W. F. Hutchinson.
Mrs. F. F. Marzahn.
F. F. Marzahn.

DALEVILLE CIRCUT, MISS.

S. M. Cole.
Daniel Hunt.

DUCK HILL, MISS.

E. D. Haskins.
Grant McCoy.
Rev. M. D. McKinney.

STATE LINE, MISS.

Mrs. J. E. Richardson.

BETHANY, MO.

Cora Burris' Class.
Rev. S. Carothers' Class.
Mary Cave's Class.
Dorris Croson.
Frank Cushman's Class.
John W. Kenyon's Class.
Mrs. E. Kutzner's Class.
Agnes Oliphant.
Alexander Reid's Class.
J. C. Ruby's Class.
Edgar Skinner.

BRECKENRIDGE, MO.

Kate Hanley's Class.
James R. Harper.

Pauline Harper.
Mrs. Myrtle Hicks' Class.
Mrs. Nelson Kerrs' Class.
Allie Richardson's Class.

BENNINGTON HEIGHTS.

KANSAS CITY, MO.
C. S. Edwards.

ELMO, MO.

J. A. Miller.
G. M. Ulmer.

KING CITY, MO.

William Johnson's Class.
Mrs. Bell Leonard's Class.
Mrs. Nellie McKinzi's Class.

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J. T. Angwine.
Mrs. I. Breneman.
Mrs. Eva Butler.
J. C. Carrothers.
Miss Mater Colburn.
Lizzie Coose.
F. Karl Grassle.
G. A. Grassle.
Della Havenor.
Mrs. J. R. Prindle.
Grace Sands.
Blanche Scott.
Mrs. E. M. Violette.
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If pastors will send their collections direct to us promptly, instead of holding until Conference, they will greatly aid us in our work. We hope they will not fail to include also full list of all subscribers of one dollar or more.

My attention has been called to the fact that some of the blanks which have been sent to the pastors for the return of Children's Day Collections bear the name of my predecessor in office, Dr. (now Bishop) William F. McDowell. Upon assuming the work of the office the order was given that these plates, together with all others, should be corrected. We supposed that all had been corrected; as, for the past two years, the blanks were correct. It seems, however, that one or two of the old plates remained uncorrected. By an error of the printing department one of these old plates was used, unfortunately, this year. Will all pastors kindly use the name of the present Secretary in reporting their collections? William F. Anderson, Corresponding Secretary, Board of Education.

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The Woman's College of Baltimore, Baltimore, Md.

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WILLIAM F. ANDERSON, Editor



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The Denominational College

A paper read before the Nebraska Schoolmasters' Club at its meeting May 11, 1906, by Chancellor D. W. C. Huntington, D.D., LL.D., Chancellor of Nebraska Wesleyan University.

In order correctly to identify the denominational college, it will be necessary to distinguish it from state colleges and universities on the one hand, and from sectarian institutions on the other. While it has features common to both, it has also distinctive characteristics of its own. In thirty-five of the states, universities have been founded by state appropriations, and are chiefly or wholly maintained by general taxation. The general management of these institutions is vested in boards of state officers. In the larger number of instances, these boards of regents are appointed by the governors of the respective states, with the approval of the state Senates, and in several, the governor and the superintendent of public instruction are themselves ex-officio members of the controlling boards. In Michigan and Nebraska, these officers are elected by popular vote, and the institutions are thus placed under state control. The denominational college, therefore, differs from the state institutions in the sources of its support, and in the method of its control.

The denominational college differs also from sectarian colleges. I am aware that the term "sectarian" is frequently applied to all denominational schools, but this is evidently wanting in just discrimination. A sectarian college I understand to be an institution in which, (1) It is required that all members of the board shall be clergymen or members of a particular religious denomination. (2) Or a college which, by charter or otherwise, requires that all members of the teaching force shall also be members of the particular denomination maintaining the institution. (3) Or a college in which the studies are so planned, and the general order so regulated as to constitute the school an educational auxiliary to the religious teachings of a given church. An institution having these features, may be justly termed sectarian, inasmuch as it is *of* the church, *by* the church, and *for* the church.

The denominational college differs from sectarian institutions, (1) In the fact that the trustees are not necessarily and wholly selected from the clergy or the membership of any given religious denomination; (2) in that the professors and instructors are not required to be members of any given church, or of any church at all; (3) in that denominational colleges are not theological schools, for in them no provision is made for teaching the distinctive creeds or beliefs of the churches maintaining them. The curriculum of the denominational college is not essentially different from that of other institutions of like grade. It may include in its required work the study of the English Bible, and that, according to high authority, for educational reasons. It may include among its electives such studies as New Testament Greek, Comparative Religion, Christian Evidences, etc., which, while having a general educational value, provide a chapter in the preliminary training of a class of young men who contemplate the Christian ministry as their life work. Its leading object, however, is to make men, not ministers, but to make men who can become ministers, if they shall so elect, with honor to the cause, and with reasonable prospect of success. If, as a matter of fact, the trustees of denominational colleges are, in larger part, selected from religious denominations, this is only moderately denominational, and not at all sectarian. It would be reasonable to suppose that trustees, having in charge an educational institution, would, as far as practicable, avoid the employment of a teaching force, the views of which upon any subject regarded as of vital importance, were known to be widely at variance with those entertained by the patrons of the school. In the denominational college the religious element in education has always received emphasis, and it would be quite in keeping with the duties of a board of trust to select teachers who could themselves emphasize this factor without insincerity or self-suppression. If such teachers could be most readily found among religious denominations, or even in the denomination maintaining the institution, trustees would not merit the charge of sectarianism by their employment. If we were to speak from personal observation, we should say that the average denominational college seeks the best men for the work to be done which the funds at command will allow. In fact the only basis for the right of this class of colleges to the title, "denominational," is the fact that they have been founded by representative men of different religious organizations; that they are largely supported by the members and adherents of those organizations, and that their management is in the hands of men whose ideas of education include, in the broadest sense, the fundamental facts of religion. If the recognition of the religious nature of man, and the necessity of its education be sectarianism, the denominational college must plead guilty to the charge from John Harvard to the present time. But it denies the

correctness of the indictment, and would place over its doors what was said of Browning by one of his reviewers—"We believe in soul, and are very sure of God." There are approximately two hundred and fifty colleges of this class in the country, and they include nearly one half of the entire number of our college students.

Assuming that we have correctly identified the denominational college, we raise the question of its usefulness and necessity. Is this class of colleges as greatly needed as any other class? Is it needed as a part of our educational system, or have other institutions arisen which render this class unnecessary? In considering these questions, we remark:

1. That the denominational college is not an opponent or rival of any other class of colleges. It makes no war upon state education; it offers no challenges to sectarian or private schools. It seeks to increase the general interest in education, to elevate its standards, and improve the tone of educational work. It stands for that for which the American college is everywhere supposed to stand—the education of every man's children, and the highest culture which our young people can be induced to secure. It readily adopts whatever it regards as best in other institutions, and encourages the general purpose of others, even where it cannot approve their systems in all their details. While it emphasizes the moral and religious in education, it claims no monopoly of college Christianity; it holds no patent on godliness. It is glad to acknowledge excellence wherever it exists, and counts every man a fellow-worker who seeks to fit American youth to meet the demands of the country and the time.

2. The history of American colleges is at least complimentary to denominational institutions. Our first college was founded by a Christian minister; its first endowment consisted of half his fortune; his books were the beginning of its library. Cambridge was selected as its location because of its importance as a religious center. Here the "Cambridge Platform" was adopted; here was set up the first printing press in America; from this place the first Protestant missionaries were sent to the heathen; here the first American Bible was printed. If Harvard had not been emphatically religious it could not have been at all; had it not at that time been denominational it would not have been religious. For fifty years following, Harvard was the only college in the land, and for more than a hundred and fifty years from the founding of Harvard, there were no other than denominational colleges in the country. The ideas of the men who founded and for many years conducted these institutions were well expressed in one of the early college rules, which ran thus—"Let every student be plainly instructed and earnestly pressed to consider well, that the chief end of his life and studies is to know God and Jesus Christ, which is eternal life, and therefore to lay Christ as the only foundation of sound knowledge and learning." Whether Harvard has been kept true to its foundation principles is a question which does not enter into this discussion; the only point upon which we insist is that the American college began its history with the avowed purpose of combining higher learning with Christian culture, a purpose which still remains the fundamental object of the denominational college. On the first college seal in America stood the words—"In gloriam Christi," and on a later one—"Christo et Ecclesiae." These mottoes embody the faith of which our colleges were born—mottoes which would now fitly emblazon a common seal for all the denominational colleges in the nation.

From the founding of Harvard in 1636 to the opening of the Northwest Territory in 1787, higher education in this country was conducted by what were

practically denominational colleges. It is true that many of these institutions received, at different times, aid from state funds, but they did not pass into state control. The state assisted the colleges as they were, not as state institutions. It is also true that the relations of these colleges to the denominations which they represented was not precisely the same in all cases, but that which had been the fundamental aim of the college from the first, namely, religious, moral, and mental culture, remained through this period of a century and a half. The state was sympathetic with this Christian view of education; the quasi-political embarrassments which have since arisen had not become perplexing. The college was treated as a Christian institution; in the most extensive revivals of religion of that period, the colleges were centers of influence, and home missionaries in the New West regarded the college as essential to their Christian work.

During this time a great amount of valuable work was accomplished for the cause of education. Twenty-four colleges had been founded—a great work considering the means available in the country in those years. The standards of college education were raised; the number of subjects included in the curriculum was increased; at the opening of the Revolution, New England alone could, with just pride, make mention of her two thousand college graduates, and Massachusetts could boast that there was not in the colony a person twelve years old who was unable to read and write. During this period, the country passed through two wars besides meeting the constant hostility of the Indian tribes. These struggles taxed the resources of the people to the utmost, and subjected their patriotism to the severest tests. Under these protracted strains the colleges proved the bulwarks of national loyalty. Edmund Burke attributed what he termed “the intractable spirit of the Americans” to their college education, and a distinguished French Baron who visited this country in an early day, said, “If you would find the true Americans, you must look for them in their college halls.” It was in these colleges that the national and the college spirit were joined together, never to be put asunder. In the period immediately following the Revolution a wave of French infidelity struck the country. Its type was that of the scoffer; it was connected with ideas of liberty and self-government, at that time too enthusiastically proclaimed; it had behind it the influence of clubs and societies, as well as the fascinations of French wit and sarcasm. The peculiarly friendly relations of the two countries at that time gave to it an open road to all classes of society. For the twenty years of its high tide, the morals of the country sank to the lowest level in its history. This wave of demoralization was first turned back by the great revivals of religion with which the eighteenth century closed and the nineteenth began. These revivals were prominently college revivals. I have but to mention the name of Timothy Dwight to recall to your thought the revolution at Yale by which a student body was turned from five Christians and two hundred and twenty-five avowed infidels to a Christian company, fifteen per cent of whom became ministers of the gospel. Similar movements took place in many of the colleges of the country. Three students in Williams College initiated the modern missionary movement which has gone into every land the world around, and out of a college revival in the little town of Andover, Massachusetts, four years later, came the American Board of Commissioners for Foreign Missions, and still later The American Home Missionary Society. Of it was born the first weekly religious newspaper in the world, and on the same spot the first organization was effected which pledged its members wholly to abstain from the use of intoxicating drinks.

These facts are stated to show that, for at least a hundred and fifty years, our colleges maintained the distinctive features of our denominational colleges—the union of religious, moral, and literary training. They were not the mere machinery of church organizations, though they were in closest alliance with Christianity. Their culture was Christian culture; they “writ God large.” Their relation to the state was that of beneficiaries, rather than that of secular institutions; their relations to the church that of the general to the specific.

Further, the ordinance which was passed by Continental Congress in 1787 for the government of the Northwest Territory contained the following declaration: “Religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged.” This article expresses with all possible distinctness the views of those representative men, as to the objects of schools and education. They were the advancement of religion, morality, and knowledge. The ordinance of which this article was a part was not a mere resolution which might easily be rescinded at the will of the body; it was of the nature of a compact, entered into between the general government and the states which had previously claimed this territory under royal charters, but had now ceded their rights to the United States. This stipulation, defining the objects of education, and pledging perpetual encouragement to schools, stood side by side with that which forever prohibited slavery and involuntary servitude within the territory. It was with the views expressed in this article, written upon its banners, that the college entered upon its work in what is now the state of Ohio. And it should be noted that though our national fathers are on record as opposed to the union of church and state, they are nowhere upon record as in favor of the exclusion of moral and religious culture from any institution whatever. We therefore offer no apology for claiming the denominational college as the historic and the typical American college.

There is another respect in which denominational colleges stand well in the facts of history. They have had their full share in the work of making great men. Their graduates have attained eminence not only in educational circles, and in the church, but have been equally prominent in the services which they have rendered, and the honors which they have received from their country. Of the Presidents of the United States, fourteen were college graduates, and two others received a measure of college training, and of these sixteen, denominational colleges educated twelve, not claiming in this number the graduates of Harvard since 1810. Of the Vice-Presidents, fifteen have been graduates, eight from denominational colleges. Of the eight distinguished jurists who have filled the office of Chief Justice of the Supreme Court of the United States, six have been graduates, and all from denominational colleges. We are not disposed to boast of denominational achievements, but we think the class of colleges under review may at least claim congratulations when they can read among the names of their illustrious dead such as Webster, Longfellow, John S. C. Abbott, Calvin E. Stowe, Nathaniel Hawthorne, John A. Dix, Henry Ward Beecher, William Raney Harper, John Hay, and many others of similar distinction. And it is with no less satisfaction that these institutions can point to a much longer list of living men who are helping to make the history of our own time, in which stand such names as Vice-President Charles W. Fairbanks, David J. Brewer, Newel Dwight Hillis, Elihu Root, Leslie M. Shaw, A. J. Beveridge, Joseph W. Folk, William Jennings Bryan, Elmer J. Burkett, and by no means least, the honored Chancellor of the State University of Nebraska. Some three years

ago, about two hundred letters were addressed to prominent citizens of this commonwealth, asking information concerning their educational advantages. The parties addressed were selected with reference to their prominence in the state, as men of recognized abilities, who had risen above a local fame. A hundred and twenty replies were received, and of those reporting themselves as college graduates, seventeen were from state institutions, and seventy-four from denominational colleges.

2. It is not enough, however, to say that the denominational college has been useful; it can be fairly maintained that, in our educational work, it is a necessity.

That man is a moral being, as truly as he is a mental or a physical being, is a trite proposition, but it is a proposition, the full meaning of which time even has not exhausted. The basis of religiousness is in the human constitution. Just how man came by his moral make-up need not enter into this discussion. Enough for our contention that he has it; so far as we can read his history, he has always had it, and there is not a shadow of evidence that he will or can ever outgrow it. Time deepens rather than obliterates it. Even those who claim immunity from all religious faiths and proclivities, generally reveal the emptiness of their boast in their zeal for their own views of religion. Right, wrong, ought, and ought not, are ideas which appear with dawning intelligence. No man can fix the date of his first idea of God, or make sure of the day of his first prayer. Man will worship; if not God, then gods. His temples, altars, priestly castes, and sacrificial rites are everywhere in his history. Even his pilgrimages, and savage immolations are but the expressions of his religious nature, untaught or misdirected. Religion has been the mightiest force in his history. It has braved more dangers, marshaled more armies, overthrown more kingdoms than any other factor in history. The intenseness of this religious nature interprets alike the fires of persecution and the heroism of martyrdom. This religiousness may take the road to superstitions and fanaticisms, or if rightly directed, it may lead to loving self-sacrifice for the good of the race. Its proper education is the determining fact in the case.

Nor does the necessity for its education cease at the point at which fetish worship, and graven images, and totem poles are abandoned. As well assert that men need no instruction in chemistry and astronomy because alchemy and astrology have passed away. Civilization neither destroys the religious nature, nor renders its culture less important. With the passing away of the more revolting forms of religious expression, subtle refinements, scarcely less dangerous may take their place. Under a universal law, the religious nature uneducated degenerates. It may sink into an unconsciousness of God, and betake itself to the refrigerating atmosphere of a general scepticism; it may content itself with formalities and religious commonplaces, devoid of both light and life; it may make broad its phylacteries, and in self-deception, fast and tithe and repeat its prayers to win compliments from heaven; it may evaporate its energies in the self-pleasing intoxication of emotional fervors, or it may focus itself upon a pious selfishness which renders the commandment—"Thou shalt love thyself with all thy heart, and God and thy neighbor not at all." A degenerate religious nature lets loose upon many a human life the dogs of animalism; vice and degradation resulting with lamentable frequency. No age in the world; no stage of human progress can dispense with moral and religious education without certain disaster to individual and social welfare.

Nor can this work be wholly relegated to the church. The church can do and does do much, but its teachings are of necessity confined to religious lines.

The church as such does not propose to unite scholarship with moral and religious instruction, and it is this blending of intellectual and moral culture which is most essential. Ignorant religion and irreligious learning are both abnormal; both suffer all the disadvantages of the unnatural divorce. The denominational college proposes, not only to bring religion in touch with higher learning, but to bring that learning also in touch with religion. The church teaches one day in a week, the college five, and it is well known that large numbers of young men and women do not avail themselves of the religious culture which the church offers, and it is also true that many homes are anything but centers of moral and religious training. The denominational college proposes to give to the college and university the inspiration of the religious spirit, and at the same time give to moral and religious instruction the potent forces of higher education. When therefore the denominational college stands for the union of higher education with moral and religious culture, it stands for symmetrical education; it stands for the highest and broadest education.

The objective point in education is not the mere acquisition of knowledge; it is rather knowledge and power put to the best possible uses. Herbert Spencer has well said that, "to prepare us for complete living is the function which education is called upon to discharge." Still better Professor John Dewey defines education as "the process of right living; not a preparation for future living." It is certain that education cannot consistently aim at anything less than the highest destiny of which man is capable, and every man who thinks of life in ethical terms, must logically insist that education shall be similarly conceived. The religious education for which the denominational college contends does not consist in the introduction of some religious lessons into a curriculum, nor is it the maintenance of a religious department to stand over against non-religious sections; it is rather the lifting of the whole educational life to a moral and religious plane. It claims that "God is included in complete society," that man, nature, and God constitute a unified basis for the highest education; that in tracing the evolution of man, religion is a chief line of ascent with Christianity as the highest point of development.

It should be noted also that the denominational college is essential to the proper development of church life itself. Ecclesiastical bodies are conservative. The conscientiousness of Christian people, and the sacredness of the subjects involved, beget extreme caution in the presence of proposed change. There is a tendency in church life toward fixedness of type, and conventional standards of excellence. Modes and interpretations may come to be regarded as of equal importance with the truth itself. If we rightly read the day, one of the shortcomings of the church just now consists in a well-meant but mistaken effort to force the larger life of the present generation into the forms of expression which, though natural to a former period, are artificial and largely without meaning in our own. The remedy is not in severing religion from progressive thinking, but in bringing both into closest fellowship. Not learning under guard in the school room, and religion out on church parole, but learning in contact with all-around life; learning which skips no truth because its genus is religious, and which shuns no question which man has need to ask. Every man, if he only knew it, has a religious philosophy; he who disclaims and denounces it not less than others. It is undoubtedly of great importance to this generation that religion should be philosophical, but it is equally important that philosophy should be religious. Things in themselves are of far less importance than their meanings. The material universe is of small value compared with the spiritual

significance which is implicit in it. The deepest secrets of nature point to God as rays of light announce the sun, and to unite fundamental religious truth with truth equally fundamental in science and philosophy provides for a harmony which is both natural and divine. This is the education for which the denominational college stands. It would offer this education to young men and women in those critical years during which their traditional beliefs become the subjects of personal investigation. To be shown at such a period that all truth is one, whether labeled scientific, philosophical, or religious; and that all truth is divine, whether received through intuition, reasoning, or revelation, may easily prove to them a healthful balance of intellectual and moral life. The church and the world need young life thus educated—young life which will never be troubled with conflicts between science and religion, life which never looks upon science as occupying exclusively the domain of fact, while religion is relegated to the realm of uncertainty, and which will never punctuate a superficial scepticism with the silly assumption that, the less religion the more scholarship.

And I may also add that state institutions themselves need the influence of denominational colleges. They are benefited by the pressure of religious sentiment connected with education, which these colleges markedly help to create. They are benefited by the standards of moral conduct to which students are for the most part held. The danger of one-sidedness in education, of which we sometimes hear, is not wholly with the denominational college. This danger may, to say the least, as easily arise by eliminating religious culture, as by emphasizing it. It would be difficult to say to what a degree of backsliding state institutions might drift, or to what an extent the refining and elevating influences of religion might be ignored, were it not for the insistence with which denominational institutions appeal to moral and religious considerations. All state institutions have the best of reasons for wishing denominational colleges the widest influence and the highest degree of success.

If this is the work to be done, it can hardly be denied that the denominational college is favorably conditioned for its accomplishment. It is under no constraint from the church or restraint from the state. It neither impinges upon politics nor antagonizes creeds. It is under no necessity of attempting the impossibility of a non-religious attitude, nor is it obliged to part with its liberty at the behest of stereotyped tradition. Its field is wide; its hands are free to touch human welfare at every point. It has never any occasion to lower its educational standards in order to make room for its moral and religious instruction; it has only to broaden its culture, and intone its life with the religious spirit.

This being the purpose and work of the denominational college, we may claim for it, (1) That it is the historic and typical American college; (2) that its usefulness, so marked in the past, still continues, and favorably compares with that of any other class of institutions for higher education; (3) that it is a necessity to the best interests of education generally, and to the widest influence of our churches; (4) that a small measure of prophetic insight will enable us to predict that denominational colleges will, during the twentieth century, occupy wider fields, and exert more extended influence than during any period in the past. And while they will doubtless maintain their essential features as denominational institutions, they will adjust themselves to changing conditions, extending fraternal hands to all workers in this great field, inscribing upon their banners—"In essentia unitas, in non-essentia libertas, in omnibus caritas."

The College a Cooperative Institution

(EXTRACTS from the inaugural address of President Walter D. Agnew, Missouri Wesleyan College, Cameron, Missouri, delivered at the college on Wednesday, June 6, 1906:)

"There is on a large pillar at the east gate of Harvard University the following inscription: 'After God had carried us safe to New England, and we had builded our houses, provided necessities for our livelihood, reared convenient places for God's worship, and settled our civil government, one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity; dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust.'

"That describes the narrow limits of Harvard courses of study in the early days. It was founded for the education of the ministry. Its students, like those of all institutions of the time, were limited principally to the study of mathematics, the Bible, and the humanities. What a change has come since those early days! Now a college course includes all that goes to offer a liberal education. There have been added extensive courses in history, economics, philosophy, and natural science. Courses in the arts and in manual training are also considered in place in a modern college curriculum. Such variety of courses brings the student in touch with almost every phase of domestic, religious, industrial, and political life.

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"It has come to be a truism that the Christian college is adapted to produce the well-rounded, symmetrically developed individual. If the student is inclined to live the life of a hermit, the college imposes social obligations upon him that this native disposition may be overcome. If he is a scoffer at religion, the college will teach him that religion has played a most prominent part in every civilization, whether pagan or Christian. If he has little appreciation for our great free institutions, the college will teach him that they have been bought at a great price, and preserved at the cost of our fathers' blood. The college will round him out into a typical American citizen, who belongs to the aristocracy of a liberal culture.

"Thus in this rounding-out process the college has come to be a great coöperative institution, working with every other institution fundamental to society, for the development of the individual and for the onward and upward progress of humanity. There are many such institutions, and the college coöperates with them all. For its chief aim is not to promote scholarship, as some might define it, but rather to *train* men, which is by far the higher motive. It is only occasionally that one who masters the college course gives himself to the promotion of scholarship. But everywhere, in every walk of life, are to be found those who are prominent and useful in society because of what the college has done for them. The great aim of the college, then, is to prepare the youth to bear nobly and successfully the great responsibilities of life.

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"It is in the carrying out of this great purpose that the college coöperates with the Christian home. Every writer or thinker along the lines of social science regards the home as resting at the basis of all society. We can have no high civilization without it. . . . O, I know that no one can take the place of mother! She will follow her boy to prison and the gallows, standing by him

though all the world forsake. It was the mother of Jesus who, weeping, followed him to Calvary. Thomas Carlyle voiced the sentiment of the worthy child when in his old age he cried: 'O pious mother! kind, good, brave, and truthful soul as I have ever found, and more than I have ever elsewhere found in this world, your poor Tom, long out of his school-days now, has fallen very lonely, very lame and broken, in this pilgrimage of his; and you cannot help him or cheer him by a kind word any more. (But) from your grave in Ecclefechan kirkyard yonder you bid him trust in God, and that also he will try if he can understand and do.' This is the power of the mother over the child grown old. And it is the ideal for the college in its attitude toward the student.

"This attitude is one of implicit confidence in the child. The boys at Rugby used to say, 'We must do the right thing, for Arnold believes in us.' And Tom Brown and his friend East were transformed from worthless, idle boys, whose chief employment was the instigation of some new prank, into a high type of noble manhood because Arnold believed in them. Discipline was not neglected. Time after time were they flogged for such tricks as wading the river to fish on the forbidden side or for writing their names on the hands of the big clock. But the day came when all the dormant manhood that lay in their boyish hearts clamored for expression because they did not want to disappoint Arnold.

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"Long years after, what intense grief when Arnold died! Tom was out of school. With some friends he was on a fishing excursion. When one read from a paper that Arnold was dead, a heavy weight rested on the heart of Tom. His pleasure was gone. Overcome with grief, he made his way to Oxford and to Rugby. Finding the keeper of the chapel, he took the key, and went silently and reverently to the place where they had laid the dead. Was Arnold gone? The world seemed suddenly to have changed. And there, alone with his thoughts, he poured out his grief in a flood of tears.

"Another institution, fundamental to society, with which the college coöperates, is the Christian church.

"Both seek to develop the immature into a high type of Christian manhood and womanhood, and to maintain such an atmosphere in society as will contribute to high ideals in thought and to noble deeds in conduct. Out from the Christian college into the active work of the church go the young men and women who have the vision of the church's great endeavor. They have caught step with its onward progress, and are carrying out the sublime idea of Christian stewardship.

"The church is seeking to promote a widespread knowledge of the Holy Scriptures. But in this it must fail unless aided by the college.

"We have been engaged in recent years in studying about the Bible, to the neglect of the Bible itself. It is important to know whether Moses wrote the five books attributed to him, but it is more important to know something of the contents of the five books. It is important to learn if possible whether the story of Jonah is a fact or fiction, but it is more important that one be familiar with the story itself.

"All honor to the men who in these last days have been subjecting the Bible to the severest tests of literary and historical criticism! Let us have no sympathy with those who cry heresy at the sound of every opinion which departs from the traditions of the past. A broader and deeper foundation for our faith in the Holy Scripture is being laid. When this Book of books emerges from

the storm of controversy through which it has been passing for the last quarter of a century, it will be a new book, and a new revelation to the world. We do not wish to be understood as opposing in any sense this study about the Bible. We only say that over against this there is to be a reaction, and in this reaction the college should play an important part. Let the Christian college make this great library of ancient literature, with its parables and its proverbs, with its story and its song, with its precept and its poetry, so attractive that it shall be an open book instead of a closed and dust-covered manuscript.

"Again, the college is efficient in its coöperation with the state. The men who have been our leaders from the very beginning have been college men. It is said that, except for the influence of Harvard College in the affairs of New England statesmanship, the American Revolution would have been delayed by half a century.

"Of the fifty-six signers of the Declaration of Independence, forty-two had a liberal education. Three members of the five appointed to draft the Declaration, Jefferson, Adams, and Livingstone, were college-bred; thirty-five of the fifty-five composing the convention of 1787, which framed the Constitution, had the advantage of a classical education. The men most active for its adoption were trained at college. Of our Presidents, seventeen were college graduates; and of our Vice-Presidents, fifteen have graduated from higher institutions of learning.

"But more than all this, it is highly significant that most of the leaders in every great modern industrial enterprise are college men. Manual training is playing an important part in our great system of public education. From kindergarten to college the boys are being trained to work with their hands. The time is not far distant when at least no preparatory school will be accounted complete in its equipment without this provision for manual training.

"The college coöperates with the state by infusing into its student body a noble and intelligent patriotism. The college has not interpreted the word 'country' as meaning so many square miles, but rather that it means justice for all; help for the weak; sympathy for the oppressed. The college seeks that toleration of opinions might become common among all men. Its great aim is to uphold the ideas of simple democracy."

The Science of Religion—Its Value

BY REV. GEORGE HEBER JONES, D.D.

[IN THE CHRISTIAN STUDENT for February, 1905, there was published, by special request, a postgraduate course of study for ministers. Following its publication, there were a number of requests that there might be added a course on comparative religions. Shortly thereafter the editor of THE CHRISTIAN STUDENT became acquainted with the Rev. Dr. George Heber Jones, of Korea, and, learning of his great interest in and careful study of the subject, requested him to contribute an article, and to accompany it with an outline course of reading. The same follow herewith. Many readers of THE CHRISTIAN STUDENT will be deeply interested.—*Editor.*]

The nineteenth century has brought about a remarkable extension in the knowledge of man. Hitherto unexplored fields have been opened up, and unexpected sources of knowledge discovered. The list of sciences has become so extended that it is now impossible for one man to master them all, while the old

sciences have been so broadened and deepened that it is possible to specialize and become a master scholar in any one of them. Among the most interesting and remarkable of these new sciences is the Science of Religion which dates from quite recent times. As it is understood to-day, it is separate and distinct from theology, which is restricted to the teachings of Christianity, and deals with the ultimate and perfected forms of the final religion of the human family, while the Science of Religion deals with the religious phenomena of man, as manifested in all nations throughout the history of the human race.

The late appearance of this new science is but a tardy recognition of the fact that the vast amount of phenomena attending the religious life of man, outside the Christian pale, is capable of investigation and classification. Until quite recent times, this great field was regarded among Christian scholars as a forbidden land in which one ought not, or need not to venture. The feeling seems to have prevailed that to recognize the non-Christian faiths of man, as containing anything worthy of investigation, was a kind of treason to our higher faith. For many years Christian scholarship was under the sway of the spirit manifested by the old Roman Catholic propagandists, and expressed so impressively by Milton, who regarded all the life of man outside the Christian faith as diabolical in its origin and tendencies. To Milton the gods worshiped by the heathen peoples were those princely dignitaries who once lived and reigned in Heaven's high plain, but through foul rebellion fell from their beatific state and caused all memorial of them to be blotted from heaven's muster roll. The very names by which a heathen man calls his gods are but aliases by which these gods have deceived the sons of Adam,

"wandering o'er the earth,
Through God's high sufferance for the trial of man
By falsities and lies the greatest part
Of mankind, they corrupted, to forsake
God, their creator and the invisible
Glory of him that made them, to transform
Oft to the image of a brute, adorned
With gay religions full of pomp and gold
And devils to adore for deities.
Then were they known to men by various names
The various idols through the Heathen World."

Whether this conception of Milton's be regarded as inspired or uninspired, it has been the expression of an attitude toward the man of the Heathen World, which looked upon his religious life as unworthy of serious thought. The last quarter of the nineteenth century saw this attitude very materially altered.

In approaching the study of the religious conditions prevailing in the heathen world, a fundamental distinction to be borne in mind constantly is that which exists between the religious life of the people and the theoretical expression of that life in the various cults of faith. The life of the people in its religious manifestations, is not confined to any one or all of the cults they follow, but is immeasurably broader than they. Take in illustration, Confucianism, the best of the ethnic faiths; it fails to touch large areas of Chinese religious life, while on the other hand, some of its tenets are a dead letter among Confucian peoples. The Science of Religion recognizes this distinction, and does large service in proposing to investigate, collate, and organize not any one system of religion in particular, but the whole range of religious phenomena in the life of man.

It is into this world, with its underbrush of primitive and savage beliefs,

and its stunted growths of ethnic faiths, that the wide activities and venturesome spirit of modern scholarship has pressed its way. It is recognized to-day, that Christianity has nothing to fear from this full recognition of the past religious life of man, while our personal apprehension of the truths of Christianity may be greatly enlightened and strengthened by what we can learn from that other religious world beyond the pale of Christian light. However bad may be the spiritual condition, man has been dealing perpetually and universally with a religious nature, with which God originally endowed him. Devoid of the noon-day glories of the Christian revelation, he has gathered his religious lore and experience into various cults of religion which we for convenience will call ethnic faiths, and while much is imperfect, temporary, and false, yet hidden away in the great ethnic faiths of men are religious illustrations, correspondencies and analogies which can all be made contributory to the clear apprehension of the value and truth of Christianity. Many remarkable though indirect testimonies to the universal blessedness and value of Christianity await our discovery there. The heathen world must go through the same process as did our ancestors, and its people, in accepting Christianity, must pass it through their own hearts and lives, and make it apply to their peculiar conditions. Born and educated under different influences from those which prevail among us, and influenced by different philosophies from those which we hold, heathen people will approach Christianity from a different angle of vision from that which we occupy. Their natures, when touched by the spirit of God, will break forth into spiritual harmonies which will add many sweet notes to the universal religious refrain that shall ascend from earth, when all nations acknowledge the sway of His Son. Heathen people have spiritual intuitions which need only the Christian environment in order to develop into full fruition and bring forth a rare contribution to the sum total of Christianity. Even now their lives untouched by Christianity, and pronouncedly unchristian as they are, afford many justifications for the terms in which religion addresses itself to man. As the student approaches that great world of religious thought which we call pagan, he is conscious of vast shadowy outlines of moral order which await the fuller revelation of the perfected structure of man's religious life, in the Christian faith. In view of these facts, any organization or apparatus which will open up this religious world, and classify its phenomena for us, must have a large value. For it shows us the background, against which, in divine providence, Christianity is set.

Christianity is justified furthermore, in utilizing the Science of Religion in order to lay under tribute these religious faiths of man. To limit the area of testimony and proof which we may marshal in defense of the fundamental propositions of Christianity, to certain historic facts and certain familiar regions, while ignoring that large world of experience under the ethnic faiths, will result in the loss of whole realms of religious evidence and testimony whose value is above estimate. The primary facts of consciousness are our chief court of appeal, when proving the truth, and these facts—whether found in contact with divine revelation or laboring on in obedience to initial natural forces; whether following a true channel Godward, or false channels to a moral and spiritual limbo of Nowhere—should be recognized. The Science of Religion is therefore making a real contribution to Christianity by its recognition of the fact that religious experience has not been confined to European peoples, but is the greatest and most universal expression of life of which science has any knowledge. It puts us in possession of indubitable proof of the fact that not

only is the human race a unit, but its religious problems bear marked signs of similarity. It shows us how the soul of man has struggled on in its weakness, and yet in obedience to its high aspirations; of its reaching out after the Supreme Being; of its struggle with sin and imperfection; of its hope, fear, gratitude, and love; of its problems and difficulties. The African and the Asiatic have grown up in the midst of a different environment from that which surrounds us, and have approached the problems of the soul life from different angles of vision from that of the European, and the testimony of their consciousness, and the facts of their experience, are as much a part of the religious history of the human race as is ours. Christianity has nothing to fear from according recognition to this great fact, while our apprehension of Christianity, its divine origin and character, its complete solution of man's moral problem, its full and satisfactory provision of all his needs, and its peerless and imposing character, has much to gain. "For Christianity, what better proof can be asked than its profound, unbroken, multiform harmony with the laws on which the universe is built, with the facts of history, and with the unbroken spiritual experience of the race; a harmony which is expressed in a thousand forms and can be verified in a thousand ways." (Fitchett: *The Unrealized Logic of Religion*.) So when we are tempted to ask whether a black heart, encased in a black skin, and foul with the vices of heathenism can have any lesson for us; whether a good thing can come out of the Nazareth of a dull brain, haunted by an imagination made brutal by ages of carnality; let us remember that in God's sight, every such heart is a harvest field with soil in which are hidden away all the spiritual chemicals necessary to a splendid harvest. When crossing the uplands of the Rockies in Utah, one is impressed with the desolation and loneliness of the scene, the great rugged hills, the arid plains that are waterless, treeless, birdless, and songless, and one feels—this is a desert, uninteresting and useless. Yet, that very soil in its chemical richness is the marvel of the world. Only turn on the water and cause it to flow through the land, and it will bloom and blossom like paradise itself. This is a parable of the great heathen world. Morally it is now barren and desolate, but turn on the water of life that flows from the throne of God, and it becomes a very garden of the Lord.

This is the new estimate of man's religious life, held clearly and distinctly by the leaders of Christian missionary effort to-day, and unconsciously or at the most in a dim and shadowy way, by many of the students of the Science of Religion. Doubtless the most important factor in securing recognition of the religious life of man, and the organization of its phenomena into a science has been that of Christian missions. Professor Morris Jastrow, Jr., whose contributions to the Science of Religion give him a preëminent place among our American authorities, and whose book, *The Study of Religion* is invaluable, apparently undervalues their service to science, because one of them misled Lubbock into the belief that there were tribes devoid of all idea of the deity. It is hardly fair to judge the entire class by one incident of this kind. Even college professors could hardly stand the test of being made responsible as a class for all the vagaries of individual members of their profession. It is not too much to claim that the Science of Religion is in a certain sense the by-product of Christian missions. The investigations of missionaries abroad have thrown great light upon the religious faiths of man, and have resulted in a new interest which otherwise was lacking. The work of the missionary has brought him into contact with the religious life of non-Christian peoples in a manner not the case with any other man. He lives and associates with these people; he studies their

language in order to be able to communicate with them, and thus becomes possessed of much that it has to teach concerning their thought life. He knows the social, political, philosophical, and commercial economies which dominate them. He is acquainted with their customs and folklore, their history and science; he touches the entire fabric of their life. He has pioneered a way which scholarship was not tardy to follow into the very heart of religious life under ethnic faiths, and made possible the present amplitude of data which we possess. At the same time, it is also true that the Science of Religion is not dependent solely upon missions for its data. Full recognition should be accorded other agencies. One factor which has contributed in no small degree to the development of this science, has been the new and closer relationship of Christian nations, along political and commercial lines, with heathen peoples, which offered opportunities scholarship has not been slow to follow. The marvelous development of facilities for communication has also made smooth the way for investigators. So to-day, that which fifty years ago was almost a closed world, wrapped in mystery and lying beyond our touch, has become an open world to us.

Max Müller stands deservedly at the head of the list of scholars who have created this new Science of Religion, though there were some before him and splendid intellects have followed—scholars like Tiele, Chantepie de la Saussaye, Reville, Tylor, Menzies, Jevons, Jordon, Jastrow, and Warren, who have dealt with the general and philosophical aspects of the study; while special experts, such as Douglas, Sir William Muir, Monier Williams, Rhys Davis, Griffis, Aston and Ellenwood, Legge, Edkins, and Faber have put us in possession of the facts concerning separate faiths. This literature produced by these men is already rich and most instructive. This literature will increase. That part of it which deals with more general and philosophical aspects is probably weak in that the writers have confined their treatment to the sacred books of the ethnic faiths, and unconsciously have placed interpretations upon their teachings not held by the people who follow those faiths to-day, and which it is doubtful were held by the original teachers themselves. But men like Dennis, in *Christian Missions and Social Progress*, and Griffis, in *the Religions of Japan*, are applying a healthful corrective. In some of the best European universities this Science of Religion is regarded as an important part of secular education, and distinguished men fill its chairs in their faculties. The time is coming in America, also, when this new science will have its chairs in the faculties of all our principal universities. If great church colleges would take it up, they could make the whole trend of this study favorable to Christianity, and keep it from becoming imbued with a spirit of unfriendliness and rivalry with our faith. Its study even in a private way, however, will be helpful to the student of missions, seeking a better understanding of the situation in the religious world; to the candidate for the mission field, desirous of practical and complete equipment for his work, and to the pastor at home, anxious to strengthen his presentation of the content of the Christian faith.

There are a number of features which contribute to the value of this new science. It opens up the religious phenomena of man's history to a careful and sane investigation, tabulating for us a mass of most instructive matter. It clears a path for us through unexplored territory, preparing for us maps and charts. It contributes to a better understanding of our fellow-men. It seeks to find the real philosophy lying back of their actions and their religious propensities. It also stands for a larger sympathy with men in their struggle to reach higher levels of life. It serves to evidence the high value of certain fundamental truths

of the Christian faith by exhibiting them as a part of the universal thought of the race. This science is therefore creating a new apologetic for the great fundamental principles of the Christian faith, which is simply invincible. It gives indirect testimony to the supreme character of the Christian faith. It shows us in all the detail of scientific and historical investigation, the real background against which Christianity stands. It furnishes a conclusive answer to the infidel by demonstrating that the idea of a Supreme Deity is a part of the universal intellectual equipment of man, and also brings testimony to a universal experience of God by man through Providence. It provides unanswerable arguments against the materialist by showing that the thought of continuity after death is also a feature of man's universal soul equipment. It has a powerful appeal to the agnostic by showing him to be so hopelessly in the minority that antagonism becomes a species of persiflage.

Dealing as it does with the history, philosophy, and comparison of religion, it offers attractive fields of investigation to all students. The literature is so extensive, it is with diffidence that I venture to recommend particular works. However, I would suggest the following which will be helpful in pursuing these studies, and which may all be secured through our Book Concern at New York. These works represent the several schools, including those with whom we are in agreement, and those with whom we disagree. It is always well to hear both sides of a question in order to possess on the one hand the best possible presentation of your own side, and on the other to know the ground and methods of those in opposition.

COURSE OF READING IN THE SCIENCE OF RELIGION

The Study of Religion.....	<i>Jastrow</i>
History of Religion.....	<i>Mensies</i>
Introduction to the History of Religion.....	<i>Jevons</i>
Comparative Theology.....	<i>Macculloch</i>
Oriental Religions and Christianity.....	<i>Ellenwood</i>
Religions of the Mission Fields.....	<i>Student Volunteer Movement</i>
Confucianism and Taoism.....	<i>Douglas</i>
Buddhism	<i>Davis</i>
Shintoism	<i>Aston</i>
India's Problem, Krishna or Christ.....	<i>Jones</i>
Fetichism in West Africa.....	
Life of Mahomet.....	<i>Muir</i>
The Koran	<i>Muir</i>
The Religions of Japan.....	<i>Griffis</i>

REFERENCE BOOKS

Comparative Religion.....	<i>Jordon</i>
Manual of the Science of Religion.....	<i>La Saussaye</i>
Outlines of the History of Religion.....	<i>Tiele</i>
Philosophy of the Christian Religion.....	<i>A. M. Fairbairn</i>
Missions and Social Progress.....	<i>Dennis, 3 vols.</i>
The Religions of India.....	<i>Hopkins</i>

What One College President Thinks About Present Day College Athletics

[DR. M. H. CHAMBERLIN, of McKendree College, is, for his years, one of the youngest college presidents in this country. In his annual report to his board of trustees he had the following to say about college athletics as carried on at the present time. Dr. Chamberlin has promised an article on "Vital Problems of College Administration" for THE CHRISTIAN STUDENT at an early date. —Editor.]

"In what we have said concerning the college curriculum, it will be observed no mention is made of athletics, for the reason that it has no proper place in that category. It is a mere incident to college life. While that should be its true status, it is nevertheless a fact that in some of the larger universities, as well as many of the colleges, the incident is fast becoming the dominant factor with a large portion of the students in such institutions.

"The pretext used by the adherents of the more strenuous sports in college life are as fallacious as the sports are reprehensible. The plea long used in defense of that most indefensible game of foot-ball to the effect that it gives the needed exercise for the promotion of the highest type of physical development and is the most successful method of creating college spirit, was very effectually ventilated during the discussion of that subject last fall by the public press as well as the college authorities. In spite of the fact that the tendency of the press the country over was emphatically adverse to the game, and its barbarities were so mercilessly exposed, there were no good faith ameliorative rules adopted for the government of the gridiron, the season closing with 27 deaths and 140 persons seriously disabled by broken limbs and kindred—I will not say accidents—occurrences. Granting for the sake of the argument that this particular form of exercise promotes the highest type of physical development, an institution that permits it is placed in the stultifying position of giving special privileges to the welfare of eleven of its students at the expense of all the others who have greater needs of its advantages than the stalwart few who have been gathered together as a team by some ambitious, high-priced coach after raking the entire country as with a fine-tooth comb to secure the most effective material.

"As for the college spirit, it must be admitted that the argument in favor of such form of cruel sport is well grounded if the chief object of the institution of learning is to promote so-called physical culture at the expense of human life and the broken bodies of contestants. Serious as are the consequences named in connection with his so-called sport, President Eliot, of Harvard College, names the above indicated evils as the smallest part of the objectionable evils of foot-ball, stating, in substance, that it is a fight; that it promotes commercialism, professionalism, coupled with bad faith, deceit and 'anything-to-win' tactics, thereby giving to both the prize fight and the bull fight places of moral respectability outstripping that of the game we are discussing. The above suggestions touching foot-ball are our warrant for recommending its unconditional abolishment.

"It might be said in this connection that the abuses found in all college games may be traced to their intercollegiate character. The stimulus of rivalry in contests purely physical between teams of different institutions, where less than a dozen of contestants are engaged on either side, infects the whole body of students; train loads, in many instances, go as 'rooters' and representatives

of their respective institutions, until demoralization in college work proper follows, while the victors are welcomed home with demonstrations which, in many instances, are a violation of state and municipal law, both civil and criminal. An illustration of this spirit was quite recently exemplified by the Michigan students, who celebrated the victory of its base-ball team over that of Pennsylvania University with a series of all-night revelries, wherein two thousand students paraded the streets, breaking into the dancing academies, taking possession of the midnight trolley car, dismissing both motorman and conductor, in the meantime dismantling the car, blockading the track and overpowering the interfering police. That is 'college spirit,' as illustrated in intercollegiate games. It is this spirit which leads to hazing, breaking into property, keeping ferocious bulldogs, supporting automobiles and other like dissipations as modern fads in many of our institutions of learning.

"The terrorizing of candidates for initiation into some secret fraternities by binding them to railroad tracks, to be ground into pieces by the passing of an unexpected train; their immersion in cesspools and forcing them into deep waters, with tragic results, and kindred barbaric customs, are all of the same piece of lawless cloth.

"All these things are indulged in under a system of college ethics which the public is expected to condone on the plea that they are mere college pranks.

"It is no extravagance to say that many of our institutions of learning are schools of anarchy. Anarchy is disobedience to law, and, as before stated, the infraction by students of both the civil and criminal code are not uncommon practices.

"If our colleges are to be schools where sound learning is to be dispensed and character made, all such lawlessness must be uprooted. The interdiction of intercollegiate games would go far toward curing all these evils, and their abrogation before they become established factors in our college life, it is believed, would prove fruitful of beneficial results. Some institutions have adopted this policy with the very best results; have made themselves popular in the eyes of the people, for the reason that parents feel their children will be safeguarded under such regulations from many of the most dangerous influences with which many of our colleges are compelled to contend because of their reprehensible practices.

"As a further word on this general subject, may not the question be soberly asked: 'Are not the examples set by many of our institutions in permitting, in some instances fostering, such condemnable practices, the inspiring cause which leads the non-college youth of our country to such infractions of the law as result in the filling of the jails and penitentiaries with victims?' It is a noteworthy fact that, of the five leaders arrested a few weeks ago for the massacre of negroes in Springfield, Ohio, the eldest of the number was but twenty-one years of age, while in the city of the same name in Missouri the moving spirit in the slaughter of the same unfortunate race was a lad of sixteen years.

"I do not wish to be understood as being opposed to athletics. Physical culture is important and field sports on a home field are not to be discouraged."

A Glimpse Into Some Recent Books

GOOD SUMMER READING

My boys sometimes get discouraged, and I say to them: "Go out and do something for somebody. Go out and give something to somebody, if it's only

a pair of woolen stockings to a poor old woman. It will take you away from yourselves and make you happy."—Joseph Jefferson, by Francis Wilson.

"What counts is the good life: there is no other worth living. But whatever is good, is good abstract, goodness isolated and unrelated, does not exist. Goodness implies a goal, an object, a something on which to expend its energy. The good life is the life that reaches out, that fulfills itself in administration to other lives. The life that counts is the life that serves; the life that counts most is the life that serves most."—*The Life That Counts*, by Samuel V. Cole.

"The broad principles of art are much the same all the world over; but it is between the lesser artists of Japan and the myriads of comparatively unknown artists of Europe that there is so great a gulf fixed. Japanese minor artists are artists indeed. Our minor artists are, I fear, anything but artists. The veriest Japanese craftsman is an artist first and a tradesman afterward. Ours is a tradesman first and last and altogether; and even as a tradesman he is, I fear, a failure, for the honest tradesman has at least something worth the selling, while our men—the jerry builder, the plumber, the furniture maker, and the carpenter—give in return for solid money an article which it would break the heart of the merest artisan in Japan to put forward as the work of his hands. But perhaps nowhere is the difference between European and Japanese art so sharply accentuated as it is in the teaching of it in the great schools of the East and of the West. We Westerners are taught to draw direct from the objects or model before us on the platform, whereas the Japanese are taught to study every detail of their model, and to store their brains with impressions of every curve and line, afterward to go away and draw that object from memory. This is a splendid training for the memory and the eye, as it teaches one both to see and to remember—two great considerations in the art of drawing. You will often see a little child sitting in a garden in Japan gazing attentively for perhaps a whole hour at a bowl of goldfish, watching the tiny bright creatures as they circle round and round in the bowl. Remarking on some particular pose, the child will retain in its busy brain, and, running away, will put down this impression as nearly as it can remember. Perhaps on this first occasion he is only able to put in a few leading lines; very soon he is at a loss—he has forgotten the curve of the tail or the placing of the eye. He toddles back and studies the fish again and again, until perhaps after one week's practice that child is able to draw the fish in two or three different poses from memory without the slightest hesitation or uncertainty.

"It is this certainty of touch and their power to execute these bold, sweeping, decided lines that form the chief attraction of Japanese works of art. Their wrists are supple; the picture in their minds is sure; they have learnt it line for line; it is merely the matter of a few minutes for an artist to sketch in his picture. There are no choppy hesitating lines such as one detects in even the finest of our Western pictures, lines in which you can plainly see how the artist has swerved first to the right and then to the left, correcting and erasing, uncertain in his touch. The lines will probably be correct in the end; but when the picture is finished his work has not that bright crisp look so characteristic of the Japanese pictures."—*Japan: A Record in Colour*, by Mortimer Menpes.

"For the first and the last word with reference to John Wesley must be that he was a man of religion. The deepest secret of his success was his faith in God. Without love of man, such a life of unselfish devotion would indeed have been impossible; but without faith in God, this love of man, even in the bravest souls, may lead in such a world as this to despairing pessimism. We must add faith to

our love, or we shall lose our hope. Wesley firmly believed that God would, and that therefore man could, mend and lift up this bad and broken world. He believed that every human heart, however encased in worldly conventions or sunk in grosser sins, is accessible to the divine grace; that every man will feel some impulse of response to the divine message of warning and love, if only he can be induced to listen to it. And so, not with a sudden flare of youthful enthusiasm, but with a steadfast, lifelong resolution, he gave himself to the work of winning men to righteousness, from the love of sin to the love of God. It was this faith in God, and the resulting confidence in the spiritual possibilities of humanity, that inspired his unflagging energy and lifted his life to the calm levels of heroism.

"And Wesley had little confidence in any other means to uplift and direct mankind, apart from this force of personal religion. It is true, as we have seen, that he was in advance of his age in his advocacy of measures to improve the moral and physical condition of society; it may perhaps be true, as the most brilliant of recent English historians has said, that the noblest result of the Wesleyan movement was 'the steady attempt, which has never ceased from that day to this, to remedy the guilt, the ignorance, the physical suffering, the social degradation of the profligate and the poor.' Yet we must insist that the Wesleyan movement was distinctly a religious revival. Wesley was no believer in salvation by education and culture, by economic and social reform. He accepted the declaration of the Master, 'Ye must be born again.' He did assert most positively—as the Master did—that a genuine religious life must be known by its fruit in outward conduct, and would admit no man to be a good Christian who was not also a good citizen. But he was convinced that the truly righteous life, the life that realized the best possibilities of human nature, must spring from that devout love to God which changes and directs and controls all a man's desires; and he knew that such a life is inspired and nurtured by influences supernatural and divine. Philanthropist, social reformer, he was first of all, and always, the preacher of personal religion.

"He was not a perfect man, and his followers then and since then have perhaps often idealized him. Yet among religious reformers where is there a nobler figure, a purer example of a life hospitable to truth, fostering culture, yet subordinating all aspiration, directing all culture, to the unselfish service of humanity? It were idle to ask whether he were the greatest man of his century. That century was rich in names the world calls great—great generals like Marlborough, great monarchs like Frederick, great statesmen like Chatham and Burke, poets and critics like Pope and Johnson and Lessing, writers who helped revolutionize society like Voltaire and Rousseau; but run over the whole brilliant list, and where among them all is the man whose motives were so pure, whose life was so unselfish, whose character was so spotless. And where among them all is the man whose influence—social, moral, religious—was productive of such vast good and of so little evil, as that exerted by this plain man who exemplified himself, and taught thousands of his fellow-men to know, what the religion of Jesus Christ really means!"—*The Life of John Wesley*, by C. T. Winchester, Professor of English Literature in Wesleyan University.

The Bible as an Aid to Self-Discovery

BY PRESIDENT HENRY CHURCHILL KING, D.D., OBERLIN COLLEGE, OBERLIN, OHIO

Has the Bible any pre-eminent place in bringing the man of the twentieth century to self-discovery? Especially, can it help him to that highest self-

knowledge that implies conscious relations with God? If so, it must be because in pre-eminent degree it makes available a wealth of complex experience, puts us in direct contact with the most significant personal life, and challenges our every power even more by the depth than by the breadth of its appeal.

It is worth noting, that *the question has been already tested for us in history*. It was the Christianity of the Bible that awakened men to real self-consciousness, made forever impossible the simple, satisfied attitude of antiquity toward life and the world, and compelled the bringing in of the modern romantic spirit. In the words of a great philosopher, "Christianity had demolished this calm self-sufficingness of the secular world" in which the ancient rested. "There began then to be developed, for the first time, that *personal consciousness* which thenceforward, with all its problems,—freedom of the will and predestination, guilt and responsibility, resurrection and immortality,—has given a totally different coloring to the whole background of man's mental life." Paulsen makes "the longing for the transcendent" one of the truths which "Christianity has engraven upon the hearts of men." "Antiquity," he adds, "was satisfied with the earth; the modern era has never been wholly free from the feeling that the given reality is wholly inadequate." Now, the Book whose influence has been thus sufficiently powerful to draw the decisive line of demarkation between the ancient and the modern worlds, and to awaken the modern man to that which is most characteristic in his consciousness, can hardly fail of pre-eminent power in bringing the individual to the discovery of himself.

No man, certainly, is likely to come to full self-knowledge independently of those influences which have streamed forth from the Bible. It suggests the laws of our life and it tests our powers in too concrete and telling a fashion to be wisely ignored.

The Bible is a *most deeply and broadly human book*; and so furnishes that appeal of complex experience so necessary to full self-consciousness. It touches unerringly the whole gamut of the deeper human emotions and aspirations, and embodies them in figures that mankind will not willingly let die. The experience of the race increasingly confirms the testimony of Lotze, who says even of the Old Testament, that "for the most faithful delineation of the *ever-recurring fundamental characteristics of human life*, . . . the Hebrew histories and hymns are imperishable models." And he adds, concerning this universal human appeal of the Scripture: "The treasures of classic culture are open to but few, but from that Eastern fountain countless multitudes of men have for centuries gone on drawing ennobling consolation in misery, judicious doctrines of practical wisdom, and warm enthusiasm for all that is exalted." A book with such breadth of appeal cannot fail to stir to larger self-consciousness any man who will face its phenomena with attention.

Moreover, it is of critical importance as an aid to self-discovery, that the Bible should be in such rare degree a *personal book*; for persons are chiefly stirred by persons. And the Bible is so instinct with life, that it is hardly possible to put the point of a needle into it anywhere without drawing blood. It brings us face to face with what must be counted the most significant line of personalities which history anywhere presents. And it is the great glory of the historical study of these later years that it enables us to see these prophetic men as living personalities, facing precise problems. Nothing so stirs and fructifies our own life, nothing so brings us to a glad sense of our own higher possibilities, as this appreciative and responsive sharing of the visions of the higher man. Like children, we grow best by trying to measure

up to things beyond our present capacity. And this splendid vision haunts us perpetually, until we have tried to make it our own in deed as well as in thought. We come to a new self-consciousness.

For it is only true to say, on the one hand, even of the Old Testament; that it is *the one great moral book of antiquity*. It is not a mere collection of moral aphorisms, but shows the developing moral sense everywhere, in everything. Character is really the supreme interest in this book. Among all the ancient peoples in truth only the Jews have the modern sense of sin, and the Bible is, in this particular, the only ancient book with a really modern tone. Compared with these sober Jews, even the gifted Greeks are but playing children in their sense of sin and character. This clear and constantly-developing ethical tone marks out the Bible distinctly from all other ancient books.

And when one passes to the New Testament, this powerful ethical impression is only increased. One may well say with Sabatier: "What other book like this can awaken dumb or sleeping consciences, reveal the secret needs of the soul, sharpen the thorn of sin and press its cruel point upon us, tear away our delusions, humiliate our pride, and disturb our false serenity? What sudden lightnings it shoots in to the abysses of our hearts! What searchings of conscience are like those which we make by this light?" And all this means that in sober fact we must concede to the Bible unrivalled power in bringing a man to moral self-consciousness.

Even the Old Testament is the one great *religious* book of antiquity. For the actual life of the civilization of this twentieth century, amongst all the ancient world's religious books, only the Bible is of prime significance. These Old Testament writers have been, as a matter of fact, among all the ancient writers, the world's great spiritual and religious seers.

And if this can be said even of the Old Testament, how much more is it true of the New, with its vision of the supreme personality of Christ. For self-discovery, this is most significant. Just so surely as religious interest is deeply laid in the very foundations of man's nature, just so surely as religion is the supreme factor "in the organizing and regulating of our personal and collective life," just so surely as it brings us into the highest personal relation of which we are capable, just so surely as religion is thus the deepest experience into which a man may enter,—even so surely must that Book, which is the transcendent religious Book of the world, stir our whole natures as nothing else can stir them. For the unity of our natures makes it impossible that this highest appeal should be responded to without profound influence upon all the rest of our life. As does no other book, therefore, the Bible brings to consciousness the whole man.

As the record of the progressive seeking of men after God, and of the progressive revelation of God to men, moreover, the Bible offers peculiar help in the development of our own highest consciousness; for it enables us to *relieve, as it were, in our own personal experience this whole religious life of the world*, to apply thus to our own deepest life-problems a real historical method. And hardly any procedure could be more helpful in bringing us to intelligent consciousness of ourselves than this retracing of the most important steps in the working out of character and faith in the world.

But the Bible is all this, finally, because it is, above all else, *a book of honest testimony to experience*. Its supreme value lies just here. For the testimony of another is our chief road to enlargement of life. Most of all, it is

through such simple, honest witness that the New Testament puts us face to face with the redeeming personality of Jesus Christ. Whatever our theories about the Bible, it is not as compelling authority but as simple, honest witness, that the New Testament brings us emancipating power.

Now, this is the priceless and indispensable service of the Bible. And it is the more indispensable to the modern man the more deeply he has entered into the modern spirit. For the deeper our moral consciousness, the greater our sense of moral need. For the modern man who has awakened to full moral consciousness, many an ancient way of approach to God is decisively closed; and if he is to come into communion with God at all, it must be by a manifestation of God great enough to make certain both the holiness and the forgiveness of God. Now, it is just through this witness of the New Testament writers that we find in Christ for ourselves a fact so great, so transcendent, that we come back to it again and again with calm assurance, to find in its simple presence of the indubitable conviction of the spiritual world, of our own intended destiny, of God, and of His holiness and His love. Christ does not merely tell us these things; He does much more—He makes us able to believe them. He—and no other as He—searches us, humbles us, assures us, and exalts us at the same time. Only through Him do we come with assurance into the great convictions, the great hopes, and the great aspirations; and these measure us as does nothing else. Only through Him do we come thus to real consciousness of ourselves, in our sin and in our weakness, and yet in our majestic possibilities as children of the living, loving God. Only through Him are we brought into living communion with the living God.

To have sounded thus the depths of the Bible, is to have sounded, at the same time, the depths of our own nature. Here indeed “deep calleth unto deep.”

From *The Aims of Religious Education—Proceedings of the Third Annual Convention of the Religious Educational Association.*

The Moral and Religious Qualifications of the Teacher

NATHAN C. SCHAEFFER, PH.D., LL.D.

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For the purposes of this discussion teachers may be divided into three classes: To the first class belong those who never miss an opportunity to sneer an attitude of indifference on the subject of religion; to the third class belong those who are in sympathy with the religious life of their pupils, in spite of differences of creeds and customs. Under existing laws the first and second classes of teachers cannot be excluded from the elementary school; but the parent can shield his children from their pernicious influence by having them transferred to other schools, or by sending them to private schools. Perhaps the worst service which a teacher can render a child is to undermine its faith in the unseen and the divine, because he deprives it of the strongest solace and support in the midst of the trials and struggles of this life. A child whose attention is never turned from nature up to nature's God receives only a partial education.

In schools in which positive religious instruction can be given, the teacher should possess qualifications in addition to the sympathy which he should feel for the religious convictions of the child or of its parents. It is self-evident that he should have a clear conception of the truth to be taught. This is the first qualification. No professional school can ever escape the task of academic work.

The medical college must impart a knowledge of the different branches of medicine as well as the art of practicing medicine. The law school teaches a knowledge of the law as well as the practice of law. The theological seminary spends most of its time in imparting a knowledge of the Bible, of Christian doctrine, and of church history, and only a small fraction of the time in homiletic exercises and the preparation of sermons.

Much harm results from misconceptions of biblical truth. We sometimes hear the phrase "total depravity" used as if it signified that human nature is as bad as it can be. The church never taught this. "Total depravity" as used by the church fathers does not mean utter depravity; the doctrine of total depravity was formulated to combat a heresy which affirmed that the sinful tendency has its seat in the flesh, and hence only in the body; whereas the church in every age and clime has taught that the sinful tendency is found in the totality of man's being, and not merely in a part of his nature. One constantly hears at educational gatherings the phrase "total depravity" used to denote the utter depravity of man, which, if true of a human being, would put him beyond the possibility of redemption.

"Truth" was a favorite word of Jesus. A teacher whose favorite word is "truth" must have claimed the intellect for himself. He came not to impart scientific truth, nor any other kind of truth which man can evolve or discover for himself. It was his mission to impart revealed truth. A knowledge of the truth as it is in Jesus I would predicate as the first of the essential qualifications of the teacher of religion.

In the next place, it should be emphasized that no one really knows the truth as it is in Jesus until he has experienced that truth in his heart. Precept must be reinforced by example. The life of a preacher or a Sunday school teacher should give adequate expression to the religious truth which he seeks to instill into the minds of his hearers. Mere cant will not suffice. With unerring instinct children detect sham and pretense, and distinguish the genuine teacher from the one whose life does not harmonize with his professions.

Thirdly, it should be noted that there is a difference between knowledge and teaching power. Of Pascal it was said that his style was a garment of light. The same may be predicated of Jesus, who was the greatest teacher of all the ages, at least so far as moral and religious truth is concerned. He took the profoundest truths of time and eternity, and clothed them in a garb suited to the grasp of ordinary minds. Skill in the art of imparting religious truth can be acquired by care and study and prayer.

Finally, it seems to me that the method of Jesus has not received sufficient attention from those who would qualify themselves as teachers. The disciples were known from the fact that they had been with Jesus. They acquired from him something that lay at the foundation of their success. One sermon of Peter converted three thousand souls, whereas to-day it takes three thousand sermons to convert a single soul. The two disciples who conversed with Jesus on the way to Emmaus exclaimed: "Did not our hearts burn within us while he talked with us by the way and while he opened to us the Scriptures?" Those who listened to Peter on the day of Pentecost were pricked in their hearts, and instead of praising Peter's eloquence they asked: "Men and brethren, what shall we do?"

There are teachers whose advent means dullness and intellectual apathy. They cannot strike a light anywhere. The successful teacher kindles enthusiasm while he conveys truth; he reaches the heart whenever he touches the intellect,

and challenges the will so that men ask, "What shall we do?" and, having learned what to do, lose no time in doing it. This power to reach the deepest depths of the human heart, there to touch the springs of action, can be acquired from daily contact with Jesus. Like the early disciples, we should daily sit at his feet if we would attain the highest qualifications of a teacher of religious truth. —*The Bible in Practical Life, 1904.*

College Instruction in Religion and Morals

PRESIDENT GEORGE HARRIS, D.D., LL.D.

Amherst College, Amherst, Massachusetts.

THERE are three kinds of formal instruction in religion and morals possible to the college.

The first is instruction by regular courses in religion. In college the Bible can be studied from the historical and critical points of view. The teacher of to-day need not be cautious about modifying preconceived theories of inerrancy and infallibility, because students, for the most part, have no cherished theory of any sort. His work is constructive, to show the history of an ancient people, the growth of its literature, the development and significance of its ritual, the value of its contribution to true religion. It is important that educated men know the Bible for what it is: the greatest force in civilization. A curriculum is deficient which does not include the English Bible as a course of study, to be mastered as any history or literature is mastered, in scientific and spiritual apprehension. This course should be elective. The fact that every college has students who are not Protestants, that it has Jews, Catholics, even Japanese and Chinese, precludes a requirement of studying Christianity.

The history of the church and the history of Christian thought are suitable courses for colleges, although I should not be strenuous to provide them. The study of European history necessarily includes the history of the church and the history of doctrine.

The history of Oriental religions may be offered as a course of study. The best approach to the history of Asiatic peoples is through their religions. Indeed, their customs, civilization, and government cannot well be understood without such knowledge. Now that relations with the great nations of the East are becoming more intimate, there is a practical value in the study of their religions, even if there were less truth in them than there is.

The second kind of formal instruction is the part which the Bible and its religion have in other studies, or, at least, may have and should have. The literature of our own tongue is imbued with the thought and even the language of the English Bible. Some of the best literature is partly unintelligible to those who are ignorant of the Bible. Shakespeare, Milton, Browning, Emerson, Arnold, are felicitous in their allusions to Scripture. The classical allusions L'Allegro and Comus are traced to their sources; why not the biblical allusions in *Paradise Lost* and the Hymn on the Nativity? With Browning's *Saul* the story itself should be read; with the *Death on the Desert*, the story of John and of the Gnostic heresy. The nearest book of reference, constantly consulted in the study of literature, should be the Bible. Why should not portions of the Bible be included directly in literature courses? Why should not the sublime prophecies of Isaiah, the devotional and nature-poetry of the psalms, the meditations of John, the theology of Paul, the parables and precepts of Jesus, be as carefully studied as the poems of Homer and Horace, the orations of Cicero

and Demosthenes? The Bible is not so sacred as religion that it may not be investigated as literature.

Another study includes moral instruction—philosophy—inseparable from ethics. Every problem of philosophy has a bearing on life. What is philosophy but the theory of life? Nor can ethics be separate from religion. How natural that such courses as the following, taken from college catalogues, should be announced: The Philosophy of Nature, with Especial Reference to Man's Place in Nature; Fundamental Conceptions of Natural Science and their Relation to Ethical and Religious Truth; the Theory of Morals, considered constructively; Ethics of the Social Question; the Problems of Poor-relief; the Family, Temperance, and various phases of the labor question in the light of ethical theory. And these, from another catalogue, also under Philosophy; Metaphysics of Ethics; Objective Ethics; Philosophy and Evolution of Religion; Christian Apologetics; History and Exposition of Christian Doctrine.

The third kind of instruction is the religious services which are maintained. Religion should have a home and should be at home in the college. The college pulpit is a throne of power. The great preacher comes gladly to the college with the message of truth and righteousness. The student responds with all his heart, for the intellectual man is the spiritual man. If you should sit Sunday after Sunday in a college congregation, as I do, you would find students listening eagerly to preaching on the real, human Christ and on the service of man to man. Every college and university should, if possible, have its own pulpit. Daily services of Scripture reading, singing, and prayer make their impression. Students, at least, become familiar with the Bible read responsively or listened to.

Voluntary associations of students for religious culture, for Bible study, and for Christian service are, when rightly conducted, of great moral and religious power.

There is more practical religion in the colleges to-day than in any period of their history. Cant and pretense are not tolerated; irrational doctrine is discarded; but faith, hope, love, character, are exalted. The university and college should and may encourage, by teaching and by influence, sane, healthy, God-loving, and man-saving religion.—*The Aims of Religious Education*, 1905.

Aspiring Boston Newsboys

Boston has an association of newsboys which has begun to establish a fund for educating at Harvard one or more among them, and has raised already \$2,000 toward the necessary amount. This lively association has already been addressed by President Eliot more than once, and its latest step shows how full of high ambition these boys are. There could be, we gratefully believe, no more sterling proof of opportunity and of character in America than these self-supporting youths now give. In what other nation would a boy, born in poverty, earning each day his food and bed, set out cheerfully to pass the examinations of a great seat of learning, and, once in, to master to the full its manifold weapons for adding to the conquests of his life? Criticize it how we will, and should, we may well glow always for our land of the free. Now, as ever, since the pioneer's ax fought its battle with the wilderness, is it the home of Opportunity and of her daughter, Hope. Elsewhere through the country, no doubt, this effort of the Boston lads will lend an impulse to other boys, cheerful and brave, ready themselves to scale the heights of the most beetling fortresses that tower above their tiny forms.—*Collier's*.

CORRECTION

The names of dollar subscribers from Sugar Loaf Charge, N. Y. were, by error, omitted from the May number of The Christian Student; and the list from Trinity Church, Louisville, Ky., was credited to Centenary Church, Lexington, Ky. We now give due credit to these subscribers as follows:

SUGAR LOAF, N. Y.

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Blanche L. Wisner.

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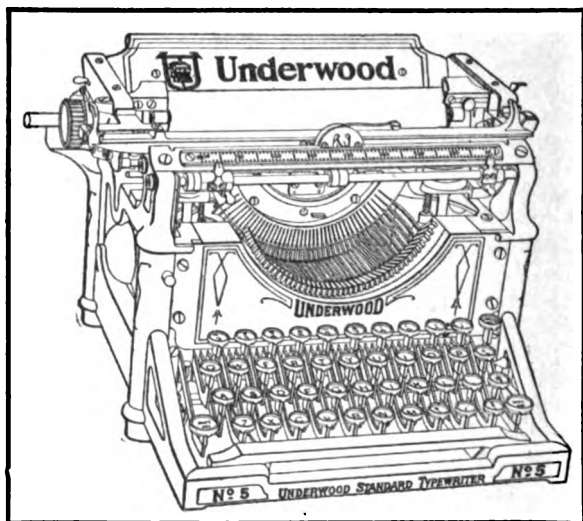
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OF THE
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WILLIAM F. ANDERSON, Editor



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THE CHRISTIAN STUDENT

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No. 1

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Address all communications to William F. Anderson, Editor, 150 Fifth Avenue, New York

Installation Address of President William Arnold Shanklin, D.D., LL.D., Upper Iowa University, "The Small College"

It is not in my own name but in the name of learning that I thank you one and all alike for these kindly greetings and the favor of your presence. You are here, not to honor an individual, but to attest your appreciation for the cause he represents—a cause as sacred as the rights of man. . . .

A college cannot in any high sense belong exclusively to a class, sect, or creed, or have geographical or other similar relations. It cannot be confined to a country, generation, or time. It must be so conducted that, while best serving each generation in its turn, it will ever adapt itself to the new and larger wants of the rising one. To serve this end it must be watched and guarded and fostered. Its immediate guardians must be its trustees, its faculty, its alumni, its students, and such other friends of the college as acquaint themselves and are in sympathy with its highest purpose and aims.

Its trustees and its faculty are by their relation to the college pledged to do everything within their power to promote the highest interests of the institution until it shall meet all the reasonable demands of a growing constituency. No college can hope to serve its day and generation without wise, able, and consecrated men and women, who are willing to devote their lives to the college, to the end that the youth of the land may be prepared for the work of life. We have here today shining examples in our board of trustees and in our faculty of those who have worked for the college from the day of foundation to the present, and who ask for their reward only her welfare and that of her sons and daughters. Here and now the trustees and faculty may well dedicate themselves anew to the further achievements of those high ends for which these men and women have spent thus far their lives.

Students of the college, but for you none of us would be here. It is for your needs and it is to develop the possibilities in you that it exists. In offering you the advantages of higher education the college has in mind both your individual welfare and society which you should serve. As it aids you and you serve society both you and society become its debtors. If it equips you as you should be equipped, we recognize that "you will cultivate that public sentiment in favor of the college which will find its expressions in ample endowment and crowded halls."

In an important sense the community in which we live is a steward for the college. To it is intrusted, in a way, for four years the welfare of young men and young women who take a course in this institution. It is for us to see that we have here the best place in the land for these young men and young women, a place where those exalted principles of life which are the possession of nobly educated men and women are known and lived.

May all the friends of Upper Iowa everywhere join hands and make this what it should be, the ideal college!

Here permit me to say that there should be no conflict in the various fields of effort for higher education. There is abundant room for state, private, and denominational institutions. The usefulness of any college or university is not determined by the source of the income, but by the ends for which it is used. In an important and vital sense a college or university is a public institution. The private or denominational college should be a public institution in that it serves no interest contrary to the interests of society and does promote some public interest. From this point of view every college or university is a public institution. Thus, while with all my heart I plead the cause of the church college, may I never say aught to disparage the great work of the public school, whose crowning glory, especially in the states of the West and Northwest, is the state university, and whose work is materially increasing the civilization of this country.

May also the time never come when the great private universities—Harvard, Yale, Columbia, Princeton, Chicago, and like institutions—may not be dear to the hearts of the American people!

When the first president of Upper Iowa University was installed in 1857 there was in the United States no institution of higher learning except the small college. Neither Harvard nor Yale had five hundred students. The great majority of the colleges of the country had not as many as one hundred students within their halls. Thus, before 1857, and indeed for nearly a score of years thereafter, the history of college education in the United States was the history of the small college; so, whatever their alma mater may have been, the graduates who are past middle life and are leaders in the various fields of human activity are graduates of the small college. The great state universities have grown into powerful centers out of the small college, or within this period they have been born. Under the leadership of the University of Michigan the state universities of the West and Northwest have become great centers of learning, while such institutions as Harvard and Yale and Princeton have been born again and are now mighty forces in our civilization.

President Thompson, of the Ohio State University, who has had wide experience in both the college and the university, gives four ideals for which the small college of the past has stood: "First, it was set for the development of manhood. Second, it put an important emphasis on the personal contact between the professor and student as a powerful influence in determining character. Third, it has done a great work in cultivating a respect for scholarship. Fourth, it has done a great work for its immediate neighborhood."

We find not only President Thompson, but all those speaking for the college in the past and in the present sounding this as the keynote—that it stands for the development of those manly and womanly qualities which are designated under the head of character. There is no hope for the individual or the state without this element. It is indeed the greatest element in a genuinely successful life. If this be true, the college cannot put too much stress upon it. The growth of character is like the growth of a delicate plant. As soon as we fail to assiduously cultivate it and to surround it with proper conditions of development it begins to decay. The college has always recognized that the supreme end of society is intelligent and informed manhood and womanhood.

The late President Harper, who had extended experience in both the college and the university, after discussing some things which stand in the way of the

small college, and some changes which are to be expected and desired, said: "First, the small college is certain of its existence in the future educational history of the United States. Second, it must, however, pass through a serious struggle with many antagonistic elements, and must adjust itself to other similar, and sometimes stronger, agencies. Third, . . . high schools, colleges, and universities will develop greater similarity of standard and greater variety of type; and, at the same time, they will come into closer and more helpful association with one another. . . . Fourth, the future of the small college will be a great future; a future greater than its past, because the future will be better equipped, better organized, and better adjusted."

Every well-informed educator agrees with this great teacher-statesman that it is idle to talk of the passing of the small college. It is impossible, and, if it were possible, undesirable, to gather together our young people into a few university centers. Each college creates, in a sense, its own supply of students who would otherwise be cut off from any college education whatever.

Many a poor boy and girl has secured an education at a college near his home who otherwise would not have secured one. Those words of Webster, used in the celebrated Dartmouth College case, "She is small, but there are those who love her," express the feeling of the great majority of men who have been graduated from the small college. I think, in general, the feeling of affection for the alma mater is more intensified in the small college than in the large one. How much there may be in the witty remark of that Maine judge I cannot say, that "in the large college the student goes through more college, but in the small college more college goes through the student."

Instead of the five hundred colleges in the United States, which number many college presidents are accustomed to lament, I personally should like to see one thousand colleges, all adequately endowed. If, as I confidently believe, time as well as a more complete intellectual discipline is an important factor in the product of the best culture, the graduates of Upper Iowa and other small colleges will seize the torch of American civilization and culture when it drops from the hands of the graduates of many of our great universities, whose present tendency seems to be to inflate the professional schools at the cost of what, to many of us, is the essential life of the colleges. In their very essence professional schools are the antithesis of liberal culture, as is proved by the admitted fact that their graduates who are not also college-bred men are wholly destitute of those traditions of scholarship and letters that are part of a college inheritance.

And of infinitely greater importance than the traditions of scholarship is the personal watchcare over the lives of the students. In the large universities it is utterly impossible for the president to have much personal influence over the students. He probably does not know one student in twenty, and it sometimes taxes him to remember the names and faces of all his teaching staff.

President Jesse, of the University of Missouri, pleading for more efficient supervision of the religious life in educational institutions, says: "Many thoughtful people are inquiring whether it is wise to send a student from his high school at home into the multitudes that throng our larger colleges and universities. Is it not better to send him first to a small college that will watch over his life as well as his studies? While our own university has not yet reached the enrollment of some others, it is large enough for a student to be lost in it. It is not one of the smaller, safer institutions."

. . . The end of education is complete life. We have the exact phrase,

"to prepare us for complete living," from Herbert Spencer. Can you amend that definition? Surely the function of the higher institution of learning is, by all the complex influence of its life, to turn out men and women; men and women of disciplined mind, balanced judgment, and high character. This it is to do, not alone by the life and curriculum of the institution, but as well by the influence of its instructors. I care not whether the graduate remembers his Greek or Latin, or mathematics or science, if he comes out well rounded in knowledge, grounded in truth and in the divine principles that should regulate human life and conduct. . . .

Well has said that eminent educator, President Stryker, of Hamilton College: "Mental training, decried only by sciolists, is primary. Language, logic, literature, life are its quadrivium. The broad horizon of these nurtures the true synthetic spirit which grasps final meanings, which compresses the tire upon the wheel. To study what man is, which is psychology; what proof is, which is mathematics and logic; what man has done, which is history and law; his instruments, which are the languages; what he has said best, which is literature; his environments, which are the materials of the five laboratories; what he is for, which is patriotism, ethics, religion—all these sciences unite in that humanistic and liberal education for which our college has stood, and for which it will stand."

Seeking inspiration as well as instruction, it is concerned with the influential quality of its teachers as well as with the qualities of their knowledge, the impartation of broad comprehension and commanding motive, for true education is the influence of life upon life. The genuine college is bent to discover, to awaken, to excite noble emulation; to make for sanity of mind and body; to teach the soul to swim; to rub men close, as life will rub them; to promote an accuracy and promptitude that is not pedantry and a vision that is not dreaming; to develop intellectual poise and reach along with cogency of expression and oral leadership; not to lose the unit in the mass; to stimulate a common moral sentiment which shall shame the dullard, the superficial, the unsocial, and repudiate the snobbish, the profligate, and the false. And the college which does this can never be small to the eyes that look for quality rather than bulk. . . .

Let us again charge ourselves to remember what our ideals for Upper Iowa should include and what exclude—what a college may be and may have, yet not be large.

The faculty of Upper Iowa believe that beyond all calculation is the fine and sure contagion of the scholarly instinct: but that beyond that is the personal contact and compulsion of character. Our examples as diligent students and learners, must be crowned by our examples as true men and women. Not to fail, we must inspire others to live for life's sake. This implies life, both mental and moral. To evoke another's best, to rouse aptitude and stimulate the particular man toward excellent ambition, to beckon and encourage—this is our calling. Such work it is that makes the "small college" great. Influence surpasses instruction. Character impresses more than words. "My boy shall go to the man, not the college," said a graduate who valued men more than fine buildings and equipment. This college of ours is rich in the treasure of noble teachers whose lives have reproduced themselves in hundreds of others, whose fidelity and devotion to truth and Christian high-mindedness have been like letters of gold on the walls of memory. Theirs was not Aristotle's ideal for the sage, "Leisure plus clear thought; living within a house that wiser hands have built and through its windows contemplating the universe with peace."

Rather the ideal of that professor who coined so much heart-blood into his work that he shortened his life. But a life, like Drummond's, whose ample stores of wisdom and manhood were absolutely at the disposal of others, is a long and rich life.

The college should pay her professors a reasonable stipend. The salaries of college professors in general are pitifully inadequate when compared with the returns in business or in many other professions; and this is certainly true with us at Upper Iowa. We ought not to ask too great sacrifice from these noble men and women. We ought not to presume upon their loyalty.

The necessity necessitous for Upper Iowa is a reasonable endowment. It is our purpose to secure \$100,000 additional endowment prior to our semicentennial a year hence. Toward this end our devoted president of the board of trustees has already subscribed \$25,000. The alumni Association and the Ladies' Professorship Association are coöperating with the president toward the desired issue. We plead that every alumnus and old student and friend of the college do his part, and a year hence we shall gather around the old mother the happiest college family in the land.

We are not asking for ourselves; but for our time, our country, and our God. I take Saint Paul's literal now for it: "The Lord loveth an hilarious giver." There is no such sweet fun as generosity.

It is coming, and our business is to expect it, and to get it by the shoulders and pull it over the line of the dawn. Here's to the Upper Iowa that has been, and that now is, and that surely is to be! . . .

Upper Iowa University fronts the future determined to be evermore an exponent and exemplar of the practicalness of the intellectual life, the fearlessness of the religious life, and the sacredness of all legitimate life. God bless the dear old college and keep her true to this wonderful mission! I pledge my life that within these walls the sons and daughters of our church and commonwealth shall be trained to build on the one Foundation, not a gibbous, but a globular life, a true life, a life which enthrones Christ, which lives Christ, which diffuses the power of his divine personality!

And now, Mr. President, with a keen sense of the responsibility of this high position to which God and the church have called me, I am ready to take the oath of office.

The Annual Meeting of the Board of Education

THE Board of Education of the Methodist Episcopal Church met at the office of the Board, 150 Fifth Avenue, Thursday, December 13, 1906, at two o'clock.

The following members were present: Bishops Andrews and Fowler, Rev. Dr. William F. King, G. H. Bridgman, and E. S. Tipple, Dr. Abram W. Harris, and Messrs. H. C. M. Ingraham, Robert F. Raymond, and J. Edgar Leaycraft. Excuses were received from Rev. Dr. J. W. Lindsay and Messrs. John D. Slayback and Durbin Horne.

Corresponding Secretary Anderson was also present.

The report of Secretary Anderson showed a gratifying advance along various lines of work undertaken by the society.

Relative to the recommendations of the corresponding secretary, the Board took the following action:

1. To appropriate \$110,000 for the use of institutions to be loaned to students the coming year.

2. The corresponding secretary was authorized to enter into contract for the publication of *THE CHRISTIAN STUDENT* for the year 1907.

3. The recommendation that it would be necessary to have someone in charge of the business of the society in New York at least for a time after January 1 was approved. Instead of the last paragraph of the recommendation of the secretary touching the appointment of a committee to confer with the Board at Cincinnati, Mr. Ingraham moved the following:

"Whereas, There may arise important questions in connection with the contemplated consolidation of the Board with other boards, therefore be it

"Resolved, That this Board appoint a committee with power to confer with the General Conference Commission which now has in hand the matters of such consolidation; and if such consolidation be effected, to confer with the Board of the corporation which then shall have charge of the interests now under the charge of this Board."

It was adopted. (Bishop Andrews, Mr. Ingraham, Dr. Harris, Mr. Leaycraft, and Mr. Raymond were appointed as such committee.)

The following was also moved and adopted:

"In view of practical difficulties connected with the transfer of the work of the Board of Education from its present location; and,

"In view of local difficulties arising from the large trust funds held by the Board of Education; and,

"In view of the provision of the General Conference for the legal continuance of the Board of Education until all trusts committed to it have been executed, some of which trusts may be perpetual; and,

"In view of what we believe to be the growing opinion of the church, the Board feels compelled to place on record its profound conviction that the best interests of the church and of Christian education will be served if the union of the Board with other boards be postponed for further consideration by the next General Conference."

4. The Board authorized loans to members of the Methodist Episcopal Church who are students in Epworth University at Oklahoma, upon recommendation of these students by the faculty.

5. The Board adopted the recommendation of the secretary in regard to requiring a Quarterly Conference recommendation from the home church of the borrower, or that correspondence be held with the parents of the borrower.

6. Touching the question that was raised concerning special cases of young men going to other than Methodist schools, it was voted by the Board to continue to administer its funds according to the policy hitherto followed. It was felt that every encouragement should be given to have students attend the institutions of the church.

7. The recommendation of the corresponding secretary touching an appropriation to the Anglo-Japanese Training School was authorized. Any further consideration of the same subject was placed in the hands of the Committee on Appropriations and the Finance Committee to act jointly with power.

The officers and committees, which have served for the past year, were reelected.

The following officers and committees were elected: President, the Rev. Bishop Edward G. Andrews; recording secretary, E. S. Tipple; treasurer, Mr. J. Edgar Leaycraft, and the committees as follows:

Appropriations: Bishop Andrews, Bishop Fowler, President Harris, and E. S. Tipple.

Finance: Mr. Slayback, Mr. Leaycraft, and Mr. Ingraham.

Auditing: Mr. Ingraham, Mr. Slayback, and Mr. Horne.

Locating of Educational Institutions: Bishop Andrews, Dr. King, and Dr. Bridgman.

Cancellation of Loans: Bishop Andrews, Mr. Raymond, Dr. Lindsay, and Bishop Fowler.

University Senate and Recognition of Colleges: Bishop Andrews, Dr. King, Dr. Lindsay, and Dr. Bridgman.

Publications: Mr. Raymond, Mr. Slayback, and Bishop Andrews.

The corresponding secretary is a member ex officio of all committees.

Adjournment was on motion.

Corresponding Secretary's Report

December 13, 1906.

TO THE BOARD OF EDUCATION OF THE METHODIST EPISCOPAL CHURCH.—
The corresponding secretary begs to submit herewith his report for the past year:

FINANCES

In order that our work may be the more intelligently understood, it is well to be reminded that our regular income is from three sources: Children's Day collections, returned loans, and interest on invested funds. There is also a fourth source of income which varies from year to year, namely, the income from gifts and legacies. The following exhibit will show that our income for the year just closed marks a gratifying advance.

Our collections for the Children's Day Fund in the churches and Sunday schools for the fiscal year foot up a total of \$75,738.36, the largest from this source in the history of the society. The amount from the same source last year was \$71,490.88, the advance for this year over last being \$4,247.48. It will be remembered that last year we had a special deposit of \$5,000 from one of our Conference educational societies, which was sent us with the request that it be treated in the same way as our Children's Day collections. The bearing in mind of this fact will make clear the above statement in comparison with the figures of last year. Our earnest thanks and sincere gratitude are hereby expressed to pastors, Sunday school superintendents, and contributors throughout the church who have coöperated to make such a result possible.

The income from Returned Loans is \$50,816.08, being an increase over last year's receipts of \$15,126.61—an advance from this source of more than 70 per cent within the quadrennium. It is only just to note that large credit is due for this result to our energetic and most efficient office force.

The heads of our educational institutions can render great service to the Board by putting the work of collections, in behalf of their respective schools, into the hands of a committee of the faculty made up of businesslike and energetic men. Some of our institutions show a commendable and lively interest and aid us very materially in the work of collecting from their former students. I suppose it would not be practicable at the present time to base our appropriations to these institutions upon the amounts which they collect; but, in my judgment, this is the policy toward which the Board should work. Nothing

will commend the work of the society more generally to the church at large than the material evidence that those who have been assisted show their appreciation by the return of these funds in order that other young people may be helped to acquire an education.

The income from interest, apart from annuities, is \$16,566.90. This is kept as a separate fund and more than pays all the expenses of administration including salaries, rentals, traveling expenses of officers, members of the Board and members of the University Senate, postage, and everything pertaining to the work of the society so that we are enabled to say to the church that not one dollar of the Children's Day collections or of the amounts received from returned loans is applied to the expenses of administration.

We have received on bequests during the year the following amounts:

From the estate of Silvia Mustain.....	\$74 00
From the estate of Charles McAllister.....	1,544 86
From the estate of Mary Kent.....	186 80
From the estate of A. R. Frost.....	477 88
Sale of land from Goldthorpe estate.....	1,397 42
Total	\$3,680 96

The grand total of our available receipts for the year foots up \$147,207.05, which is an advance upon the income of last year of \$15,306.22.

DISBURSEMENTS

A year ago at the Annual Meeting, we appropriated \$110,000 for the use of our educational institutions to be loaned to students. During the fiscal year we have actually disbursed in appropriations to these institutions \$108,927.01, an advance upon the disbursements of last year of \$2,055.22. The demand of our institutions for loans to students is larger than at any other time. I recommend that the amount appropriated for the use of the institutions the coming year be the same as last year, namely, \$110,000. There is reason to believe that this will be sufficient.

LOANS MADE

There can be no question but that a great many young people are enabled, by our assistance, to secure an education who would otherwise find it absolutely impossible. The expressions of those who have been assisted in the past are very clear on this point. One man writes: "I owe a great debt of gratitude to the Methodist Episcopal Church and to the Board of Education for the success thus far attained. All the money borrowed came from Methodist sources. The church took me out of a shoe factory and landed me in a state university as an instructor. The step between the factory and the university was filled out by good sound instruction in the institutions of the church."

We have assisted during the past year 1,926 young people, a decrease of 33. This is for the school year ending last July. The school year and the fiscal year do not correspond. The amount of money disbursed directly for the school year, ending July 1, 1906, was \$106,004.87. The retained collections in the foreign schools amounted to \$510.89, making a total of \$106,515.76, being, once again, for the school year ending July 1, and not exactly corresponding to the fiscal year ending December 1. The average amount loaned to each student was \$55.30.

The following table will show nationality of students and the geographical distribution of beneficiaries, intended calling, and departments of study:

Total number.....	1,926
Of this number we had formerly aided.....	1,103
Aided for the first time this year.....	823
Men students.....	1,551
Women students.....	375

Nationalities and Races

American (white)	1,440
American (colored)	223
Bulgarian	2
Canadian	25
Chinese	1
Danish	7
English	87
Finn	4
French	2
German	41
Hebrew	1
Hindu	1
Irish	3
Italian	10
Japanese	7
Korean	2
Mexican	1
Norwegian	15
Portuguese	1
Scotch	8
South American	1
Swedish	39
Syrian	1
Welsh	4
Total	1,926

Geographical Distribution of Beneficiaries by Schools

New England States.....	221
Middle States	490
Western States	922
Southern States	242
Foreign	51
Total	1,926

Intended Callings

Ministry	838
Missionary	116
Ministry and Missionary.....	21
Teaching	498
Other Callings	453
Total	1,926

Per cent intending to enter the ministry in this country or foreign fields	43½
Per cent intending ministry or missionary work, or both.....	50½

Departments of Study

Preparatory students, 543, to the amount of.....	\$19,808 63
Collegiate students, 978, to the amount of.....	58,993 43
Theological students, 321, to the amount of.....	20,493 70
Professional students, 84, to the amount of.....	<u>7,220 00</u>

Total\$106,515 76

The total number of students aided from the beginning in 1873 to July, 1906, is 14,848. The total amount loaned to July 1, 1906, is \$1,558,829.91. The average total amount loaned to each beneficiary is \$104.99. Amount returned to November 30, 1906, \$335,926.11.

The number of accounts canceled during the year, other than by payment, is as follows:

For protracted impaired health, missionary service, error, and other adequate causes, 88 accounts, to the amount of.....	\$8,349 19
By death, 39 accounts, to the amount of.....	3,933 74
Total number thus canceled in 1906, 127 accounts, to the amount of	12,282 93
Total number of accounts canceled from the beginning, 1,063, to the amount of.....	88,857 46

Most of these were old accounts.

STATEMENT OF LOAN ACCOUNT

Total amount loaned from 1873 to July 1, 1906..	\$1,558,829 91
Total amount returned in cash.....	\$335,926 11
Total amount credited by Children's Day Collections	21,389 55
Total amount canceled for Mission Service, Special Causes, and death.....	<u>88,857 46</u>
	446,173 12
Total outstanding Loans.....	1,112,656 79
Open accounts	<u>10,853 00</u>

CHILDREN'S DAY AND PUBLICATIONS

Children's Day was observed, as usual, in June with the results already reported. The wide use of the collection envelopes has undoubtedly contributed to the results achieved. Children's Day would serve the interests of the society far more effectively if the program prepared by the Board of Education were more generally used. The Children's Day program for next year is now in course of preparation and will be issued in due time.

It becomes increasingly evident that churches and Sunday schools take more liberties with the Children's Day collection than with any other benevolent fund in the church. The provision of the Discipline is very specific touching the pastors' duty concerning our cause. Section 2, paragraph 337, reads as follows:

"It shall be the duty of every pastor to cause every Sunday school under his charge to observe the second Sunday in June—or such other Sunday as may be more convenient—as Children's Day; and, upon said day, as part of the service, he shall take a collection to be devoted to the Sunday School Children's Fund. The pastor shall forward the collection aforesaid directly to the secretary of the Board of Education and report the same to his Annual Conference under the

head of Children's Fund; and all educational money, except the Children's Fund, shall be reported to the Annual Conference under the head of Public Educational Collection."

Notwithstanding this law, there is not the slightest question but that a large amount, in the aggregate, is diverted every year from our cause to other causes which have no claim upon this fund. Children's Day is a popular service. Pastors write: "It is easy to get a good collection on that occasion"; but many churches make it the opportunity to help some other cause, and so it happens all too often that a proportion of our collection goes into the treasury of the local Sunday school or to make up deficiencies in other benevolent collections or in some other direction. We earnestly entreat our pastors everywhere to see to it that the disciplinary provision be carried out and that the entire amount of the Children's Day collections be sent to our office as promptly as possible.

In this connection it is fitting that I should call attention to a series of leaflets published during the year and known as "The American Student Series." The list includes the following:

The Appeal of the Christian College to Men of Wealth—Bishop William F. McDowell, D.D., LL.D.

Some Rewards of Life in the Ministry—William V. Kelley, D.D., LL.D.

College Student, How About Your Bible?—Professor D. A. Hayes, Ph.D., S.T.D.

The Power of Jesus Christ in the Life of the Student—Mr. John R. Mott.

The Necessity for the Christian College—Thomas Nicholson, D.D.

How a Student May Begin—John T. McFarland, D.D.

The New Relations of the College Student—Edwin H. Hughes, D.D.

The Collegian's "Eureka"—William F. Anderson, D.D.

These have elicited wide attention, and their circulation among the institutions of the church cannot fail to have a beneficial effect. We expect that our colleges will make generous use of them on the approaching Day of Prayer for Colleges.

There is good reason to believe that THE CHRISTIAN STUDENT is increasingly valuable to its readers as attested by many kind words of appreciation. As it has a well-defined constituency, it would be a misfortune to the work of our society if it were discontinued under the new order of the consolidated societies. I hope the Board, by formal vote, will recommend its continuation.

THE BOARD AND MISSIONS

The work of the Board in behalf of foreign students in our American schools and of our students in foreign schools may well be ranked among the most worthy of our enterprises. The need of this work becomes the more imperative in view of the increased living expenses which seem so general a condition in our own and other countries. The proposition has been carefully considered as to whether, in certain instances, the assistance should not be rendered in the form of a gift. We still believe, however, that the wise course is to furnish the assistance rendered in such cases in the form of a loan rather than in the form of a gift, as the policy of the society from the beginning has been that the best kind of help is encouragement to self-help. In the matter of repayment every case is dealt with upon its merits; and, in instances where

repayment is impossible or works hardship, the Board makes due allowance and deals not only considerably but generously.

THE CONSOLIDATION OF THE BENEVOLENT SOCIETIES

"It will be remembered that at our meeting a year ago, acting under the suggestion of the Commission appointed by the General Conference, I recommended the appointment of a committee whose duty it should be to arrange for the transfer of our properties to the consolidated society in its new form. The committee appointed by our Board to confer with the Commission, after careful deliberation, arrived at the conclusion that the General Conference had not made it incumbent upon our Board to take such action, but that the action of the General Conference placed this responsibility upon the Commission. I am informed that both our committee and the Commission agreed in this interpretation of the action of the General Conference.

"Subsequent to the final meeting of the Commission, I received the following from its secretary, the Rev. Dr. George P. Eckman:

"*Resolved*, That if any further legal or legislative action or proceeding be found necessary to the transfer, in accordance with the directions of the General Conference, of any form of property from any corporation or body now holding the same, this Commission will be ready to coöperate with or to receive the coöperation of such corporation or body, and to this end the following committee is hereby appointed and authorized to represent this Commission in securing such result, namely, J. L. Romer, W. F. Boyd, J. M. Buckley, E. L. Dobbins, J. S. Chadwick, G. P. Eckman."

"We are aware that the Commission on the Consolidation of Benevolences has ordered the consolidation to take place January 1. The question has already arisen as to what will be required touching the holding of conference anniversaries under the new order of things. Believing that it was the purpose of the General Conference to reduce traveling expenses of secretaries in the work of Conference visitation, we have already made arrangements that but one secretary shall visit each Conference in the interests represented by the consolidation societies.

"It will be impossible, of course, to remove the business of this office to Cincinnati immediately upon January 1, since it is the clear conviction of our legal advisers that an enabling act from the New York Legislature will be necessary before the transfer of the property can actually be made. We infer from the above communication from the Commission on the Consolidation of Benevolences—as well as from the expressed views of some members of the Commission—that it is also their opinion that an enabling act by the New York Legislature will be necessary. Upon the securing of such enabling act it will clearly be incumbent upon me, as an officer of the General Conference and carrying out the action of the Commission on the Consolidation of Benevolences, to remove the business—together with all books and properties belonging to the Board of Education as at present constituted—to Cincinnati.

"It is my judgment that it will be necessary, at least for a time, to have someone in charge of our affairs here. There are more than ten thousand debtors of this society, many of whom do not read the church papers and who will not be aware of the transfer of the business of the society from New York to Cincinnati, and who will continue to send money orders on the New York post office.

"It is certain that some delicate and difficult questions will arise in connection with the consolidation on the account of which, I recommend that our Board appoint a committee whose duty it shall be to confer with the Board at Cincinnati and represent the interests of our Board as at present constituted, in all matters pertaining to the consolidation of the societies."

THE MEETING OF THE UNIVERSITY SENATE

[Full report of the Senate's proceedings was made to the Board but is not published here for the reason that the same appeared in the issue of February, 1906, just subsequent to the Senate's meeting.]

RECOMMENDATIONS TO THE BOARD TOUCHING IMPORTANT MATTERS OF ADMINISTRATION

There has grown up a certain abuse in connection with the administration of our funds in our educational institutions, to which I desire to call the attention of the Board. The requirement is now made that the applicant must secure a recommendation from the Quarterly Conference of the church of which he is a member; and, with this recommendation in hand, make application to the president or principal of the institution in which he is enrolled. In many instances, young people going to college have taken their letters of church membership and become affiliated with one of the churches in the college town, the Quarterly Conference recommendations coming from the church of which they have thus recently become members. Now, there have come to our notice a number of instances in which young people thus transferring their membership have become borrowers from the fund without the knowledge or consent of their parents or of friends who have long known them; and, in some cases, they have become borrowers when it was really unnecessary. I, therefore, recommend that the Quarterly Conference recommendation be required from the church with which the borrower has been associated in his home life, or else that correspondence be held with the parents, and that such requirement be insisted upon by the authorities in the schools making the loans, unless there be very good reason to the contrary.

I should like to have the Board define its policy touching very exceptional cases of young people who, for various reasons, find it desirable to go to other than Methodist schools. There are times when, because of the personal element, a young man finds it possible to go to a school of another denomination or a state institution in or near his place of residence, when he would find it impossible to attend one of the institutions of the church. Two applications now in hand illustrate the point.

A young man—the son of one of our own ministers—has a small appointment in one of the Ohio Conferences, the appointment being located near a college of another denomination. The young man is so situated that he cannot be free from his pastoral duties and he is too far away from any Methodist school to attend one of them. It is his purpose to take a theological course in one of our seminaries in the East. He writes that a small loan would enable him to secure his "A. B." at this college of another denomination, but that, without the loan, it will be impossible.

The principal of one of our Conference seminaries in New England writes of a young man—a graduate of this seminary—who has secured work in a city in Maine where a college of another denomination is located. He is offered the

benefit of a scholarship for the balance of the year and in earning considerable toward the defraying of his college expenses. This principal of the seminary writes that the young man must have a small loan in order to complete his work, and earnestly recommends that the Board make the loan. I should like to have the Board express its opinion as to what ought to be done under such circumstances.

THE WORK OF OUR BOARD AS RELATED TO THE FINANCIAL WELFARE OF OUR COLLEGES

A new era has dawned in the educational affairs of this country. With the vast financial resources which center in New York and which are to be devoted largely to the work of the denominational colleges, it is of the utmost importance that we should strive to conserve every influence which may be productive of good to our own institutions. It is cause for encouragement that the contact of our own Board with these interests is favorable and promises well for the future.

THE ANGLO-JAPANESE TRAINING SCHOOL

The Anglo-Japanese Training School in San Francisco was destroyed by the earthquake. Since that time the school has had temporary quarters in Oakland and is carrying on a very important work. The Rev. Milton S. Vail, the head of the institution, writes that they are in great straits. He says:

"We are building up a new school in a hired building entirely inadequate for the work. We need \$150 per month to tide us over until we can rebuild on our old lot, but where is the money to come from? Now is the time for Methodism to do something besides writing resolutions of sympathy for the un-American and un-Christian acts of San Francisco officials against the Japanese people. We have now a crisis on this Japanese question and a golden opportunity to improve it for the advancement of Christianity and Methodism."

I suggest that we recommend to the Committee on Appropriations the desirability of appropriating to this interest \$150 per month for six months, and give the authority to make such appropriations. A little help now will be of great service. Under the provision of our Charter, such action, I believe, would be entirely permissible.

CONFERENCE AND COLLEGE VISITATION

During the fiscal year I have visited thirty-two of the Annual Conferences of the church, at which I have been permitted to present the cause of Christian education in its wider scope and to speak specifically concerning the work of our society. I have also visited the following institutions of the church in the order named: Rust University at Holly Springs, Miss.; New Orleans University at New Orleans, La.; Cookman Institute and Boylan Home at Jacksonville, Fla.; Grant University at Chattanooga, Tenn.; Woman's College of Baltimore at Baltimore, Md.; Morristown Normal and Industrial College at Morristown, Tenn.; Wesleyan Academy at Chuckey, Tenn.; McKendree College at Lebanon, Ill.; Missouri Wesleyan College at Cameron, Mo.; DePauw University at Greencastle, Ind.; Folts Mission Institute at Herkimer, N. Y.; Wesleyan Academy at Wilbraham, Mass.; Morgan College at Baltimore, Md. With one or two exceptions I have been permitted to address the student bodies of these institutions.

I have also visited and addressed the students of nine other educational institutions, some of them being denominational, some state, institutions. I have presented our cause in sundry churches and at a number of Chautauqua Assemblies, east and west, during the year.

The condition of our educational institutions is unquestionably prosperous. There can be no doubt but that those who have charge of the educational work of the church are aiming constantly at higher standards and more thorough equipment. It is a great work which the church is doing and vitally related to its welfare is the work of this Board.

I beg to express my gratitude to the members of the Board for their kind treatment and courteous consideration.

WILLIAM F. ANDERSON, Corresponding Secretary.

The Debt of Congregationalism to Methodism

The American Congregational Churches (5,931 in number) have made the past year the cheering gain of over 15,000 in membership. Their just-issued official Year Book shows that of the seven Churches having the largest membership (1,228 and upwards), three have as pastors graduates of the Boston University School of Theology. Of the five largest, two have pastors from the same school. The one which has the largest membership of all (2,654) has as pastor also a graduate of the school. Another is one of the fifteen pastors receiving a salary of \$5,000. Of the four pastors receiving a salary of \$6,000, one is a Boston University graduate; of the two receiving \$8,000, one is from the same school, and of the two receiving a salary of \$10,000, both were originally Methodists, and one of them is a graduate of this school. The table showing "new accessions" during the year just closed reveals the fact that of the only five Churches reporting 200 or more accessions, three were under the pastorate of ministers who were formerly Methodists, and of these two were graduates of this school. One of these two was permitted to report the largest of all the aggregates of accessions save one. In view of the fact that recruits to the Congregational ministry are simply a small by-product of our New England School of Theology—less than one a year from the beginning, even counting in the large number who have come as guests from Congregational families—and in view of the deplorable fact that 1,836 Congregational Churches in our country were unable to report any accession on profession of faith the past year, the showing above made speaks volumes for the quality and effectiveness of the training conferred in our Boston School.—*Western Christian Advocate*.

NOTE

We deeply regret that this issue of THE CHRISTIAN STUDENT has been unavoidably delayed by important matters concerned in the Consolidation of the Benevolent Societies.

Board of Education of the Methodist Episcopal Church

J. EDGAR LEAYCRAFT, Treasurer.

MORTON TRUST COMPANY, Fiscal Agents.

RECEIPTS DURING THE YEAR		
Interest on investments.....	\$13,740 00	
Interest on bank balances.....	2,826 90	
		\$16,566 90
Collections.....	\$75,227 47	
Collections reported from foreign Conferences.....	510 89	
		75,738 36
Literature account.....		404 75
From Returned Loan account.....		32,363 04
		\$125,073 05
PAYMENTS DURING THE YEAR		
Appropriations.....	\$109,669 09	
Less amount returned.....	1,252 97	
		\$108,416 12
Appropriations reported from foreign Conferences.....		510 89
Corresponding Secretary, salary.....	\$4,999 92	
Corresponding Secretary, traveling expenses.....	559 28	
Clerks, stenographers, typewriters, etc.....	3,456 69	
Postage, printing, stationery, etc.....	5,309 28	
Rent of office.....	650 00	
Rent of safe in safe deposit vault.....	50 00	
Traveling expenses, members of Board living out of town..	272 87	
Exchange on out-of-town checks.....	83 63	
Traveling expenses attending University Senate.....	739 41	
Negro Young People's Christian and Educational Congress..	25 00	16,146 04
		\$125,073 05
Returned Loan Account		
Receipts during the year.....	\$50,816 08	
Balance on hand, December 1, 1905.....	105,978 24	
		156,794 32
Amounts taken over to General Account.....	\$32,363 04	
Balance on hand, December 1, 1906.....	124,431 28	
		156,794 32
BEQUEST ACCOUNTS		
Receipts during the year.....	\$3,680 96	
Balance on hand, December 1, 1905.....	2,311 79	
		5,992 75
Payments during the year.....	957 11	
Balance on hand, December 1, 1906.....	5,035 64	
		5,992 75
ANNUITY FUND		
<i>Receipts:</i>		
Interest on various funds.....	\$1,703 75	
Balances, December 1, 1905.....	564 37	
		2,268 12
<i>Payments:</i>		
Various annuitants.....	\$2,113 50	
Balances December 1, 1906.....	154 62	
		2,268 12

TREASURER'S REPORT OF THE BOARD OF EDUCATION—Continued

LIST OF SECURITIES	Par Value	Cost
50 Missouri Pacific Railway Co.'s 1st mortgage consolidated six per cent bonds.....	\$50,000 00	\$51,633 36
47 New York, Chicago & St. Louis R. R. Co.'s 1st mortgage four per cent bonds.....	47,000 00	41,662 50
6 St. Joseph & Grand Island R. R. Co.'s 1st mortgage four per cent bonds.....	6,000 00	} 11,361 25
77 shares of St. Joseph & Grand Island R. R. Co.'s 1st preferred stock.....	7,700 00	
23 Chicago Gas Light & Coke Co.'s 1st mortgage five per cent bonds.....	23,000 00	20,888 75
18 Western Union Telegraph Co.'s five per cent bonds.....	18,000 00	18,382 50
6 U. S. Leather Co.'s six per cent bonds.....	6,000 00	6,907 50
47 Southern Pacific Co.'s four per cent collateral gold bonds..	47,000 00	35,461 25
13 St. Louis, Iron Mountain & Southern Railway Co.'s four per cent bonds.....	13,000 00	11,553 47
184 shares of American Telegraph & Cable Co.'s five per cent stock.....	18,400 00	18,318 25
50 Reading Co.'s four per cent bonds.....	50,000 00	44,093 75
19 Missouri, Kansas & Texas Railroad Co.'s second mortgage bonds.....	19,000 00	15,871 25
8 Erie Railroad Co.'s general lien four per cent bonds.....	8,000 00	7,083 75
1 Chicago, Rock Island & Pacific Railroad Co.'s four per cent bond.....	1,000 00	866 25
	\$314,100 00	\$284,083 83
LIST OF SECURITIES ON ANNUITY FUND		
10 shares of American Telegraph & Cable Co.'s five per cent stock.....	\$1,000 00	\$1,000 00
3 St. Louis, Iron Mountain & Southern Railway Co.'s four per cent bonds.....	3,000 00	2,779 86
1 St. Louis, Iron Mountain & Southern Railway Co.'s five per cent bond.....	1,000 00	861 25
1 U. S. Leather Co.'s six per cent gold bond.....	1,000 00	1,131 25
7 Southern Pacific Co.'s four per cent collateral gold bonds..	7,000 00	} 6,128 12
1 Southern Pacific Co.'s four per cent collateral gold bond..	500 00	
4 Missouri, Kansas & Texas Railroad Co.'s second mortgage bonds.....	4,000 00	3,382 50
2 Erie Railroad Co.'s general lien four per cent bonds.....	2,000 00	1,732 50
	\$19,500 00	\$17,015 48

We have examined the above-described securities, and find them in good order. We have also examined the Treasurer's general account, returned loan account, and annuity account, and find them correct.

New York, February 9, 1906.

H. C. M. INGRAHAM, } Auditing
JOHN D. SLAYBACK. } Committee.

Christ and the Student's Ideals

BY JOHN T. MCFARLAND, D.D.

LIFE has its low and its exalted hours, its noble and its ignoble moods. How differently we feel at different hours of our life! In our lower moods, if we think at all of a higher life and a nobler destiny, we smile or sneer at them as the vain vaporings of sentiment, hopes that were impracticable, wishes that were chimerical. In our higher moods we look down upon the days of our low content with amazement that for a single hour we should have been satisfied with life cast amid the miasms of plains sunken far below spiritual sea levels.

In the message of this little book, addressed to students in the higher schools of learning, who, I think, more than any other class are seeking after the best, I wish to point out the relations which Jesus sustains to the higher moods, to the ideals of life. And the first thing to be said is that Christ awakens in us these higher moods and aspirations. In the days of his earthly life men and women who came in contact with him felt the power of his spirit, and all the latent, unconscious longings for good were stirred in their hearts. The souls of men leaped to their feet at his call.

In a lesser degree good men and women have this power of awakening the best in the lives of others. They evoke all the good there is in us by the moral magnetism of their natures. In their presence mean thoughts and low desires are silently rebuked and retire into hiding. The light of their lives is a moral germicide, killing the bacilli of evil impulses and evil deeds. Under their influence the mud and the dregs of our nature at least settle to the bottom, and our minds for a little time at least reflect the sky and the stars.

But what is true of good men in a measure and imperfectly, is true of Christ and in the fullest sense. He is the great fountain of moral health. If we but touch the hem of his garment, healing virtue is imparted to us. It is easy to believe in the good and wish for the good in the presence of Christ. The unworthy skepticism to which we have all at times been subject, which causes us to doubt the reality of virtue, dissolves under his eyes as noxious vapors melt away under the glance of the sun. Christ speaks to the slumbering, dishonored, forgotten Ideal in us, and it rises and looks us smilingly again in the eyes and points to the paths that lead upward. Then we begin to feel not only that we would like to be better men and women, but that we can be and that we will be.

And this last statement is the second thing to be said concerning Christ's relations to the higher, better moods of life. He does not mock us with visions that are unattainable. He does not point us to heights that are inaccessible. With the awakened desire for a nobler life, he puts us in the way of attaining that life. He assures us that we *can* be what he shows us we *ought* to be. But it is important that we shall see what the method is which Christ proposes to us for the attainment of the best. The word "thoroughness" is the key to that method.

A rich young ruler once asked him what he should do to inherit eternal life. After sounding his heart in a preliminary way, he said to him: "If thou wilt be perfect, go and sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come follow me." That illustrates Christ's method of thoroughness. "If thou wilt be perfect"—not better, but perfect.

We will fail to get much help from Christ unless we lay hold of this master

principle of his. He is not come to call us to a higher life, but to the highest life. Up the sides of the mountain of spiritual striving to which he points us there is no "half-way house" to which he encourages us to climb and stop. He points to the summit—"Be ye perfect."

Here is the fatal defect of our coming to Christ. We want to be made a little better. We are seeking some improvement rather than perfection. But that is not Christ's method. When Nicodemus came to Jesus, the Master Teacher struck through all partial expedients and said: "Ye must be born again." Not a better man, but a new man; not reformation, but regeneration.

We are content, particularly at the opening of each year, to talk about turning over a few new leaves. With this leaf-turning business Christ will have but little to do. He would take the whole evil contents of the book of sin out of your lives, from cover to cover. Thoroughness, thoroughness!

In Mr. Cable's *The Cavalier* the principal character is made to speak these wise words for life-guidance: "Upon whatever scheme we perseveringly concentrate our powers, upon whatever main road we take life's journey—art, politics, science, commerce—if we will *take the upper fork* as often as the road divides, then will that road itself, and not necessarily any crossroad, lead us to the noblest, truest, plane of convictions, affections, aspirations. Such a frame of mind may be quite without religiosity, as unconscious as health; but the truth of its religious reality will be that, as if it were a lighthouse and we its keeper, everybody else, or at any rate anybody out on the deep, will see it plainer than we." This can be relied upon with absolute certainty, that Christ never directs or leads by any other than the upper fork when the ways of life divide.

A third thing to be said is that Christ is himself the embodiment of life's highest ideals. He is this in at least two respects: he is the realization of the highest ideals of moral action, and he is the embodiment of the heart's most perfect ideal of an object of love. He is the incarnate realization of the ideals of the conscience and of the heart.

A recent writer, whom my memory does not now identify, has said in substance that there are at least three things which our ideal with regard to moral conduct includes. First, one must do that which presents itself to him as right. Second, one must do the highest right; that is, he must follow the highest impulses of his nature. Third, one must do the right, at whatever required sacrifice of lower interests. And these three things were realized in Christ.

It is well to see how marvelously this moral achievement was. Merely to conceive and describe a life ideally perfect is a task of the most difficult sort. But to describe such a character in action is much more difficult. Only the highest genius can exhibit character satisfactorily in the complex relations of life and action. That demands the powers of such a dramatist as Shakespeare or such a novelist as Victor Hugo. But how much more difficult the achievement *to be* such a character, and personally live out such a life. But that is what Christ did. He illustrated in his own life the ideals of moral conduct. He holds his place unchallenged as the one and only embodiment of the moral ideals of the race, the one matchless pattern for the conduct of men.

But Christ is also the embodiment of the heart's ideal of an object of love.

Love, warm, tender, passionate personal love for Christ became at once the distinguishing feature of Christian experience. Christ's disciples loved him with a love that death could not quench. The hearts of men went out to him. Broken-hearted and grateful women washed his feet with their tears and

anointed him with precious ointment. Rugged Peter cried out: "Thou knowest that I love thee." The proud and hard heart of Saul, cold logician, haughty scholar, relentless persecuter, was broken and melted and became a springing fountain of affection for the Master whose love had conquered him. What is the explanation of this? Why did men and women love Christ with so great a love? There can be but one answer: Christ was the heart's ideal of a perfect object of love.

But what must this ideal of love represent? Love's ideal must be the embodiment of the most perfect holiness. Perfect love will brook no stain upon its object. And such was Christ—without sin, holy, harmless, undefiled. Love's ideal must himself be one who in the highest degree is love. Love loves love. And in Christ, who having loved his own loved them unto the end, is love's supreme incarnation. Love's ideal must illustrate in the highest degree unselfish self-sacrifice. Love loses its life for others, pours itself out, is self-forgetful, self-crucifying, burden-bearing, forever ready to suffer.

Such must be Love's Ideal—stainless in holiness, excelling all others in love, matchless in self-sacrificing. Is it necessary to ask, "Does Christ fill out this ideal?" Must we not rather ask, "Is not Love's Ideal drawn from Christ?" What love itself would never have been able to conceive it has found in him. Having once looked upon Christ, Love can never set her ideal below him. We have not come up to him, bringing our perfect ideal with us, but rather Christ has come to us, and our hearts have leaped up to him as the embodiment of that of which we have only faintly dreamed.

And so also on the heights of life we come face to face with Christ—on the heights of the Intellect, or on the heights of Conscience, on the heights of Affections. Ever he rises with us and we must accept him or be false to all highest ideals. When a great master in art arises, in painting, in music, or in sculpture, who stands for the highest ideals of beauty and harmony, all the lovers of art become his pupils and followers. And if in the sphere of the moral life Christ stands as the embodiment of the highest ideals of truth and character and conduct, there is nothing left for the one who will hold to the Ideal but to follow him. And he who abandons the Ideal is lost.

The Moral and Religious Element in Education

NATHANIEL BUTLER, A.M., D.D.

Dean, The College of Education, The University of Chicago

AN eminent psychologist from New England, lecturing last summer at the University of Chicago, asserted that "We no longer look to education to bring the millenium. We used to imagine that if we could only provide good schools and get the boys and girls under the influence of education we should finally do away with every kind of disorder, sin, and crime. In fact, however, we have found that education has failed on this side. No matter how much we may educate the intellect, the intellect still remains the slave of the passions. Men will do, not what they know, but what they love to do. Reason appears to have been given to man chiefly to enable him to discover reasons for doing what he likes. Consequently while the training of the intellect may save us from the grosser sins and crimes, it reveals to us meaner ones."

The lecturer went on to assert that within his time no form of public iniquity had existed in eastern Massachusetts that had not at its head some graduate of Harvard University. Being himself a graduate of Harvard, he

was of course at liberty to make that assertion; but probably the statement could be generalized so as to apply to any institution of learning.

Now the assertion of this eminent scholar is true only if we assume that education means the training of boys and girls in that discipline which enables people merely to know and to think. But no one would accept that as an adequate definition of the aim of education. The general demand voiced in the public press, is that the schools must train boys and girls in all the elements of good citizenship. No one would for a moment suppose that thinking and knowing are the only elements of this citizenship, for men of the keenest intellect and the widest knowledge are often found promoting schemes of dishonesty and engaged in enterprises which make directly against public and private well-being. No, when you have trained the understanding and have done no more, you have no guarantee whatever that you have made a good neighbor and a useful citizen. Education is well understood to mean training for social efficiency and this involves at least four elements. (1) That the individual be master of some vocation. (2) That he have an intelligent conception of human life and of his part in it. (3) That he be alert and alive intellectually and physically. (4) That he have that settled and crystallized tendency toward sound and appropriate conduct that we call "character." Unless you secure the fourth result, you have no sure guarantee of any good outcome from the rest, and this is the general judgment of all men when they are in their sane moments and are not in a controversial spirit. Everybody assents to the general proposition that the ultimate values of education are to be expressed not in terms of the intellect, but of character. And that the final fruit of the educative process is intelligent and moral conduct. We seek the trained intelligence *and* the good will.

It is clear, then, that intelligent and moral conduct is a legitimate end, if not *the* end of education. It is just as clear that intelligent and moral conduct is not guaranteed by the discipline that trains merely to know and to think. Those who are interested in education as well as students of social welfare in general, are clear and agreed upon this point. It is now proposed to make this end more certain of attainment by Religious Education. Religious teaching is to be given a larger place in the general educational scheme and, on the other hand, the most approved educational methods are to be introduced into religious instruction and training.

It is well to be clear upon this question: Precisely what is it that we may, and what is it that we may not, expect to accomplish by means of religious education? Evidently we are not attempting in this general effort to secure that the pupil subscribe to some particular creed or join some denominational body. Important as these ends are, they are more special and narrow than those proposed by this larger educational endeavor. What then is the aim? This: To make sharp, clear, and operative, in every individual a sense of personal obligation to fellow-man and to God. If this end is gained and the individual gains an intelligent conception of this two-fold obligation, and the fixed habit of vital response to it, you have a safe citizen and a sound man. Otherwise, not. It is probably safe to say that every sort of deviation from right may be traced to a lack of this conception and feeling of obligation. Until lately we have been reluctant to talk about the religious element in education lest we should mingle conventional phrases and pious cant with our intellectual discussion. But we have at last come to see that it is utterly unscientific to talk of training for "complete living" a being who is primarily a spiritual being and at

the same time to ignore his spiritual nature. We understand now that religion and morals are just as truly, and "scientifically" a part of life as are digestion and sleep, and that we can no more ignore that fact in education than we can ignore the facts of physiology and hygiene. Religion and morals form a part of education because they are a part of "life."

Now in the accomplishment of the end proposed, religious education has before it two entirely distinct, though closely related, ends to accomplish. Failure to distinguish between these two and the assumption that in gaining the first we ought to expect to gain also the second, is likely to cause, unless we are on our guard, a good deal of confusion and to involve us in the danger of partial, if not total, failure. These two ends attempted in religious education are, first, the mastery of what may be called the materials of religious knowledge, second, the setting up in the individual of right habits of feeling, thought, and conduct. Or, to put the same thing in different words, first, the securing of religious knowledge and intelligence, and second, the development of the religious spirit and character. Obviously the former can be gained without the latter, and it is in the attempt to secure the latter by means that lead to the former that a good deal of disappointment has been encountered and skepticism in respect to the effectiveness of the religious education occasioned.

Consider the first of these two immediate ends, namely, *training in the materials of religious knowledge*. In what does it consist? Chiefly in a knowledge of the names and general content of the books of the Bible with special stress upon the Ten Commandments, the Lord's Prayer, the Parables, the stories of Joseph, Moses, Joshua, Samuel, David, and Daniel, the stories of Ruth and Esther, the outline of the life of Christ, and the travels and experience of Paul. Along with this many teachers require their pupils to learn the Apostles' Creed and certain of the forms of the Prayer Book. Training of this sort has formed a large and distinct portion of the education of children in the German schools as well as in those of other nations in Europe. Probably on this side of religious education the children of many of these countries could put American children to shame. One should not in the least discount the value of this sort of thing. It should, however, be borne in mind that it is by no means always accompanied by the development of the religious character and attitude and spirit toward life. One may know the Ten Commandments by memory and systematically break everyone of them. Nevertheless it may be repeated, this training has a good deal of value and very often is closely related to the second of the aims named above. For it is clear enough that effective character must have a basis in intelligence.

The second aim to place before us distinctly in religious education is to *establish in the individual the actual disposition and power to do righteousness at all times* in the simple, firsthand relations and in all the relations of life. In terms more strictly pedagogical this means the setting up of such ideals and the establishment of such habits as will enable us to rely upon the individual for right reactions—righteous conduct.

If the movement for religious education fails here, it fails in all. And if the movement for religious education relies only upon "Bible Study," lectures, and "methods of teaching" it will obviously fail here. The intellectual apprehension of ethics and religion never by itself made a man moral or religious. Morals and religion are terms that denote primarily not an intellectual scheme or a body of knowledge that can be "taught," but a mode of life. How is an inclination to this mode of life to be fixed? Elementary psychology has the

answer in what it reveals as to the law of habit. The statement of that law is familiar enough: When you have done a thing you are likely to do it again. When you have done it again, you are likely to do it yet again, and when you have done it a few times more, it will do itself without your will. This is because a thing done leaves its trace in us in a distinct tendency to repeat it. This is undoubtedly so as a brain and nerve phenomenon, and correlatively, it is true as a psychic phenomenon. But not only is it true that a thing done leaves with us a tendency to do it again, but it is also true that we never do get a tendency to do a thing until we have done it. The moral and religious life is therefore precisely on the same plane as everything else that pertains to practice. You learn to swim by swimming, not by studying books and charts. You learn a musical instrument by actually playing it, not by studying its theory and hearing lectures upon it. You learn the Ten Commandments, not by committing them to memory, but by keeping them. Progress in the moral and religious life comes only by doing things in a moral and religious way—by living the moral and religious life. If, then, we are to gain the real end of religious education, it must be by getting boys and girls to do righteousness. To speak pedagogically, we must preclude abnormal (immoral) reactions by setting up normal reactions. And we are to do this in the faith that a good habit is just as easy to establish as a bad habit, and that a good habit is just as hard to break as a bad habit.

Now all this carries us back to the question, "What is behind the boy's conduct?" The answer is "His ideals." These he will get partly from literature and history. Here we shall use, beside general history and literature, the stories, parables, biographies, and lyrics of the Bible. These organized and taught in the light of modern educational practice should be brought home to boys and girls in a way to delight and to form them. But most of all, we shall always have to look, as the source of the ideals of boys and girls, to the persons who teach them—parents, pastors, day school teachers, Sunday school teachers. By far the most potent and effective means for setting up ideals are the persons with whom we associate and to whom we look up with admiration and confidence. The most effective agents in religious education are strong, sweet, wholesome, intelligent, religious men and women, who, associating with the boys and girls day by day, create for them and in them ideals that possess "motor tendency" of irresistible energy. If my boy cannot know both, I would rather he knew a true man or woman in the flesh than the Ten Commandments in the Book.

The creation of "ideals," the securing of the inclination and power to do righteousness, these are the ultimate end in religious education. Men and women who embody these ideals, who are habitually moved by this inclination are the indispensable agents in securing these ends. We must bear this in mind in organizing religious education. All who believe in this end may work together. It is not a question of creed or denomination. Trinitarians and Unitarians, Protestants and Roman Catholics, Gentiles and Jews, are equally concerned and must alike have at heart the end in view as a preparation for high and true citizenship. The only question that we need to ask and have answered affirmatively in regard to these creators of ideals is, whether they are fundamentally and vitally right in their attitude toward their fellow-men and toward God. Children tend to worship and imitate their teachers. A teacher must actually go out of his way in order to shake the instinctive confidence which his pupils feel at first for him. If my boy knows that the teacher whom he loves and

admires honors and obeys the law of God, if he believes that that teacher, irrespective of creed, believes that Jesus was right in everything that he said about life, and that he is a faultless example and an infallible teacher, and that to be pervaded by his spirit, to understand his method, to see life as he saw it, and to give ourselves to life as he gave himself to it, is the highest privilege and the noblest duty—if my boy finds all this in the teacher whom he loves and admires, the boy will, almost inevitably, take the same attitude toward these things.

Let us give our young people the utmost familiarity with Bible story and psalm and parable and prophecy. Let them have trained intelligence in all that intelligence can apprehend of the Christian religion. And let home and day school and Sunday school see to it that corresponding with this religious intelligence there be set up through habitual conduct such an inclination and power to do righteousness that education shall no longer be chargeable with failure to secure intelligent and moral conduct, without which there can be no good citizen of the republic of men, or of the kingdom of God.

[Reprinted from Religious Education—The Journal of the Religious Education Association.]

Working Plan Adopted by the Board of Education, Freedmen's Aid and Sunday Schools.

PURSUANT to the order of the General Conference of 1904, requiring the consolidation of the Board of Education, Freedmen's Aid and Southern Education Society and Sunday School Union and Tract Society, into the Board of Education, Freedmen's Aid and Sunday Schools; and of the action of the Commission appointed by the General Conference, requiring that such consolidation become operative January 1, 1907, the new Board in session assembled at Cincinnati, February 26-28, after careful consideration of all of the important interests involved, adopts the following working plan as a basis of future operations.

ARTICLE I. All moneys received from collections in the churches and Sunday schools, special gifts and other sources, upon and subsequent to January 1, 1907, shall be paid into the treasury at Cincinnati or New York and be accounted for to the Treasurer of the Board of Education, Freedmen's Aid and Sunday Schools in the office at Cincinnati.

ARTICLE II. All moneys received prior to January 1, 1907, and designated as being for the Board of Education of the Methodist Episcopal Church incorporated under the laws of the state of New York, or for the Freedmen's Aid and Southern Education Society at Cincinnati, or for the Sunday School Union and Tract Society in New York, shall each be kept in separate accounts and shall be devoted faithfully and exclusively to the objects for which they are specifically given.

ARTICLE III. The transfer of funds from the component societies to the new organization requires great care and proper time, in order that all interests shall be securely guarded. In some cases an authorization from the state is required before such transfer can be legally made. For example: The action of the General Conference specifically provided for the legal continuance of the present Board of Education as constituted under the laws of the state of New York. After availing itself of the best legal advice the Board in New York is fully persuaded that it has not the legal right to transfer its properties to the new corporation in Ohio until an enabling act authorizing such transfer shall have been passed by the New York Legislature.

We approve this action and direct: That strict care and liberal time be taken so that properties and funds coming into the possession of the Board of Education, Freedmen's Aid, and Sunday Schools from the Board of Education and Sunday School Union and Tract Society, or properties and funds remaining in the possession of the Board of Education, Freedmen's Aid, or Sunday Schools, and formerly belonging to the Freedmen's Aid and Southern Education Society, be strictly guarded, so that said properties and funds shall not be diverted from the purposes for which they were given with any debts contracted by any of the merged societies.

ARTICLE IV. In view of certain large and vital interests, this Board, acting under the express permission of the General Conference, believes it wise to retain for the present an office in New York for the transaction of such business as should for the time being be done in that city, full reports being made from time to time as the Board in Cincinnati may direct, and all moneys being accounted for as directed in Article I.

The Board authorizes the continuance of THE CHRISTIAN STUDENT in accordance with its contract already made, under the impress as used aforetime.

ARTICLE V. The corresponding secretaries shall issue an appeal to the church for the sum of Five Hundred Thousand (\$500,000) Dollars. It was evidently the purpose of the General Conference in grouping these benevolent societies to secure a public presentation and collection in each church. We urge it as the intent of the General Conference, that one day shall be given in the public congregation in each church to the interests of the work now represented by the Board of Education, Freedmen's Aid, and Sunday Schools. The proceeds of this collection in the congregation shall be divided in the ratio of two to one between the interests represented by the work hitherto carried on by the Freedmen's Aid and Southern Education Society and the Sunday School Union and Tract Society.

Children's Day shall be observed according to the Discipline, the appeal for the collection being made in the interests of education among our young people as heretofore, and the proceeds of Children's Day collection being reckoned as constituting its part of the total of Five Hundred Thousand Dollars to be raised. The Children's Day collection shall be devoted as heretofore to the work of Student Aid among our institutions of learning as specifically provided by the Discipline. We earnestly recommend that the Lincoln Birthday Celebration, already productive of good to our cause, shall become an institution of the Sunday schools and the proceeds shall be devoted entirely to that branch of work hitherto carried on by the Freedmen's Aid and Southern Education Society.

We earnestly recommend that the Rally Day interests, already an institution of our Sunday schools, shall be carefully fostered and the proceeds of Rally Day shall be devoted exclusively to the work hitherto carried on by the Sunday School Union and Tract Society, the proceeds of these two collections in the Sunday schools to be reckoned as their part of the \$500,000 to be raised.

Recognizing and rejoicing in the attitude of our Epworth League toward these benevolent enterprises, we call earnest attention to these lines of endeavor as affording rarely fine opportunity for useful services to the kingdom.

ARTICLE VI. If the proceeds from the general collections are not sufficient to meet the appropriations to educational institutions for loans to students, the other funds available now in the hands of the Board in the state of New York shall be drawn upon to augment the amount appropriated to a degree necessary to meet the needs of these institutions for such purposes, and this shall apply

to our educational institutions hitherto conducted under the auspices of the Freedmen's Aid and Southern Education Society, it being understood that students of these institutions are eligible for loans, as heretofore.

ARTICLE VII. (a) In view of the excessive labor devolving upon Secretary Mason in consequence of an existing vacancy, the Board directs that Secretary Anderson shall have supervision of our schools in Delaware, Maryland, Virginia, Tennessee, Arkansas, Missouri, and Fort Worth, Texas. And all reports from the schools shall be made to the office of the Board in Cincinnati as at present. (b) That while the headquarters of this Society are fixed in Cincinnati, yet for convenience in the proper performance of his duties Secretary Anderson be authorized to spend such time in New York city as he may deem necessary.

ARTICLE VIII. Touching the representation of our work at the Annual Conferences, it is hereby directed that the secretaries arrange for the holding of but one anniversary at each Conference, the visiting secretary being prepared to make a statement of the essential features of the work of the combined societies as heretofore carried on. Anything beyond this may be done as Conferences themselves may choose or direct.

ARTICLE IX. In view of the necessary advance movement, the desirability of additional assistant or field workers is apparent.

(Article IX is referred to the Board without recommendation.)

ARTICLE X. (a) In view of the editorial duties of Secretary McFarland the Society authorizes his continuance in New York city until further action. (b) We direct that grants of Sunday school literature and of tracts shall be governed by the rules which have been in force in the Sunday School Union and Tract Society, until otherwise ordered, under the direction of the local committee. (c) We recommend the designation of our members resident in New York and vicinity as a local committee of this Board, *ad interim*, for the supervision of affairs still centering there, the local committee to report to the Executive Committee in Cincinnati. (d) We recognize the necessity of the help for which Secretary McFarland asked in the way of an assistant. We, therefore, recommend the election of such assistant, to be called Assistant Secretary for Sunday Schools and Religious Literature, who shall work under the direction of Secretary McFarland and the Executive Committee in the interest of the things of which he has particular supervision. (e) And we feel that as rapidly as the income of this Society may make it possible the Sunday school work should be extended and that an adequate force of field workers should be employed.

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THE CHRISTIAN STUDENT

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Children's Day

Children's Day is Methodism's field day in the interests of education. It is designed that on this day the loftier ideals of life shall have their inning with the youth of the church. The experience portrayed by the notable picture, "The Soul's Awakening," should on this day, be multiplied in the lives of thousands of the young people. To make the day less than this is to fail to improve its first opportunity. To throw upon life's mirror a vision of high intellectual and moral achievement in connection with the Children's Day exercises is clearly the duty of pastors and teachers.

The eager thirst for knowledge, once awakened, then the means of its practical realization, may be clearly pointed out. There are many reasons for the earnest advocacy of our own educational institutions. To pass by our own colleges and universities in the interests of those which may seem to possess a high sounding name may prove a serious mistake. The excellent work of the thorough-going denominational institution was never more generally acknowledged than today. We refer our readers to the article in this issue of *THE CHRISTIAN STUDENT* entitled, "Men From Small Colleges," which is certainly a great tribute from an impartial authority.

No work of the Christian pastor can be more important than the seeking out of the young people for the Christian institutions of learning. Speaking broadly, the young people of the West are more eager, generally, for a college education than the young people of the East. Particularly is this true of those sections of the East contiguous to the great commercial centers. As a rule it is not easy to persuade young men, in the atmosphere of a great city, that it is worth while to take the time necessary to lay the foundations broad and deep. They are eager to begin to make money at once.

I was seated one day in the office of the president of one of our colleges in the West, when an aged Methodist minister stepped in. In conversation, he stated that he had come from his country appointment with eight young people to see that no accident befell them in the "red-tape" of matriculation. He had had a great revival during the winter, and two of the young men who had espoused the Christian life had been called to the ministry. He reasoned that if he could be instrumental in encouraging these young people to make a broad preparation for the work of life that it would be the best possible way for the projection of his own influence through the years of the future. That faithful minister had a small country appointment. The village in which he was stationed did not number a hundred dwellings, and yet he had found eight students for the Christian college. What work could be more important than

this! If Children's Day be utilized by our pastors everywhere in this direction, our educational institutions next autumn would be taxed to their utmost capacity.

On the occasion of the sending out of the seventy, the Master said: "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." A knowledge of the facts relative to the Kingdom of Heaven makes it perfectly clear that this condition prevails today. The great Church is in need of efficient laborers to carry on its world-wide enterprises. If the present number of workers were multiplied many times, the actual demand would not be met. The great church looks to its faithful men everywhere to search out the promising youth of the land and to direct them to our schools of Christian nurture, where they may be fitted for such service. The promise of the future is in the boys and girls of today who may be found on the farm or in the factory, in village and hamlet, in town and city. To make sure that they begin their preparation at once for positions of influence for God and for His Kingdom is the great need. Our fund for student aid places in the hand of every pastor in Methodism the practical means by which the young people may be so directed and so prepared. The call is imperative; the resources are almost limitless. Happy is the pastor who sees to it faithfully that the need of his young people and the means provided by the church for their development are brought face to face. May the harvest from the Children's Day of 1907 be an abundant one!

Susceptibility of the Young to Religious Influence

BY OTHO F. BARTHOLOW, D.D.

That the young are exceedingly susceptible to religious influence is an assumption on which all Sunday school and religious-nurture efforts rest. The assumption becomes a demonstration in the light of the testimony given by multitudes of the truest and most symmetrical Christians who have found Christ in the early and tender years of youth. Take from the church all who were converted in the adolescent period and it would be a poor church indeed.

Many of the young although highly susceptible to religious influence come out of our Sunday schools and Epworth Leagues with but little or no Christian life. They never reach spiritual power and relation in the church. Indeed, between the Sunday school and the church there seems to be a great gulf fixed into which fall, never to rise again, multitudes of our young people. To bridge this chasm should be the earnest concern and effort of all religious workers. That the young are endowed with instincts or sanctions of actions such as fear, love, reverence, etc., is psychologically demonstrable. If to these instincts the proper truth in objective form is presented, there generally follow encouraging results. The all important matter for this presentation is to find the penetrable point in the mind of the child; or, as Professor DuBois says, The Point of Contact.

This point is always discovered along the plane of the child's interest. The concrete, the definite, the experimental are universally appealing to the adolescent mind. The task of the Christian teacher is to so clothe the deep and abstract truths of religion in some one or all of these forms that the learner shall come to that secret and glory of life—a Christian experience. Such an

experience we may call Child Conversion. The process or method of being saved is practically the same in the child as the adult. Jesus is presented to the heart and mind in form and language of love. (For the child there is a child's religion.) To this there is an instinctive response, the child consciously surrenders to Jesus. This surrender to the Saviour constitutes the child's experience and becomes the great Spiritual Point of Contact. It is the Life Interest in the Soul. Thenceforward it should be the duty of the Spirit-led adult to enrich and develop this new Life Interest.

Such enrichment is a matter of infinite concern. It involves all we mean by Christian Education. And what is this? With some it is a drill in the Catechism, the Creed, the Ritual, the mere letter of Christianity—these and nothing more. It is a cram process pure and simple. Dr. Thring of Uppingham calls all such efforts "an attempt to pour into the reluctant mind some unintelligible bits of cipher knowledge and to cork it down by punishment. It disagrees, it ferments, the cork flies out, the noxious stuff is spilt whilst the taskmaster believes it is all right because of the trouble he took to get it in." Such is not the conception or practice of our church.

By Christian Education we mean the expansion and enrichment of an already existent interest. It is the encouragement and growth of the Christ within. Christian Education presupposes conversion and lays emphasis upon motives and desires. It cultivates the hope and faith and love which abide in Christ within. It emphasizes the spirit and not the letter. It is not so much concerned with memory and confirmation as with character and consecration.

Our church affords a magnificent opportunity to pastor and teacher in the Children's Day celebration to make clear and attractive our ideals of Child Conversion and Christian Education. By tact and care, the pastor on the arrangement of the exercises, especially his own brief address, may so present Christ that the youth shall decide to live for Him; and so enthuse over Christian Culture that they shall resolve to support and attend our Schools of Learning.

The Children's Day exercises require an application of the principle involved in the Point of Contact. The pastors and teachers must adapt themselves in their addresses to the level of the child's life. Object lessons are helpful in emphasizing the importance of education; e.g. One of our preachers who always returns a very large Children's Day collection, brought into his pulpit a piece of pig iron and a fine watch spring. He presented these to the attention of the children, spoke of their relative value, beauty, etc., showing that a pound of watch springs is relatively worth so many hundreds of pounds of pig iron simply because one was cultivated (educated) and the other was not. The children easily found the application.

Another preacher brings into his pulpit a small quantity of soot, clay and sand, also a diamond, a sapphire and a ruby. He explains that the gems are identical in nature with the soot, clay and sand. They differ because a superior power has transformed them. From this he illustrates the transforming power of Christ, who takes the dark and worthless sinner and makes of him the bright and priceless saint. Such object teaching always gains the attention of the young people—and most older ones as well—affording a Point of Contact at once effective and conclusive.

God grant that by this or some other practical way all our churches and Sabbath schools may so appropriate Children's Day that the Religious Susceptibilities of the Young shall be conserved and the cause of Christian Education be abundantly encouraged and sustained.

A Successful Children's Day; How May It Be Secured?

BY CHARLES L. VAN CLEVE PH.D., SUPERINTENDENT PUBLIC SCHOOLS,
MANSFIELD, OHIO.

The Secretary has asked me to tell the story of the well-nigh marvelous results obtained in Central Church, Mansfield, whereby a church and Sabbath school only a year old last year led the North Ohio Conference in Children's Day offering. I gladly comply, for the story is so simple that it scarce seems worth the telling and yet it is the story of success in everything done in church or state.

The first condition of success in Children's Day matters is loyalty to the authority of the church. We are strictly enjoined not to lavish money upon decorations and entertainment, but to rigidly hold before the Sabbath school the purpose of this glad day in Methodism—namely, an offering for the cause of Christian Education, unhampered by considerations of any other sort.

The second condition is to put the management of the offering and the preparation for it in the minds of the people into the hands of one man and he preferably *not the superintendent*, who is making appeals so frequently that an extra appeal or two does not count for so much.

The third condition is that this man should be one who believes so thoroughly in his cause that he will take pains to render himself intelligent about it and be so on fire with his theme that men will deem him an enthusiast if not altogether a "crank."

The fourth condition is that he be given right-of-way for at least three Sabbaths before Children's Day to set the cause before the Sabbath school in three snappy five-minute talks, which will make it seem worth while for everybody to be interested.

The fifth condition is for everybody to be urged to give something and as many as possible to get on the Honor Roll—not that make-believe Honor Roll of Mr. So-and-So's class, but bona-fide individual \$1 subscribers.

I share with Jefferson an abiding faith in the honesty, integrity, and intelligence of the people and believe that if you set before the Sabbath schools of Methodism the sacred cause of Christian Education fearlessly, unmixed with any other considerations, you will get an adequate return.

As a sort of corollary to the above principles, let me say that I have felt amply justified by the results obtained in using a subscription paper. I prepare with an appropriate heading a slip for each class and put it into the hands of the teacher on the Sabbath before Children's Day. If as often happens, anyone is absent, the teacher is lovingly urged to visit each absentee during the week and to offer him the opportunity of sharing in the class contribution. I set the day for final payment of subscriptions about a month before conference time, thus giving the smaller children several weeks of vacation to earn their own offering.

Of course it is a good deal of trouble to look after subscriptions and see to their collection, but what is there in the world really worth while, which does not entail labor and service?

The Manifold Expressions of the Christian Life

BY THOMAS NICHOLSON, D.D., PRESIDENT DAKOTA WESLEYAN UNIVERSITY,
MITCHELL, SOUTH DAKOTA

WHOEVER studies carefully the Sermon on the Mount and similar utterances of Jesus must come to see that the Great Teacher regarded dogmatism and ritualism as savorless salt and that he had no patience with any religious profession which did not eventuate in noble character and in the right relations of the individual with both God and his fellow man. He insisted that true religion is a spirit which breathes through life and produces ethical results. The pure and the holy (the whole) life is his first demand. The soul must search for truth as for hidden treasure, and must be absolutely true to that truth when found. The genuine Christian will have a passion for righteousness, will exercise supreme trust in God as a provident Father, will master God's plan for humanity, and will work out God's principles as the eternal foundations on which life, individual and national, is to be lived. The first expression of this union with God will be the passive virtues which are begotten in him. He will not only be law abiding, but he will also have the law fulfilling principle within him. He therefore does not murder, but that is simply the beginning. In his perfection he will be free from the ugly and the angry passion. Commit no adultery? He must go on until he is set free from lecherous thoughts. His yea must be yea, his nay, nay, for he says what he means and means what he says without circumlocution or prevarication. His spirit is to be one of conciliation rather than one of retaliation. He is everywhere sincere, and displays no semblance of hypocrisy—the mere acting—in almsgiving, prayer, and other religious duties. While he is not a weakling, he does know the value of meekness, aspiration after goodness, mercy, purity, the peacemaking spirit, and all the other fruit which grows on the tree of love. The very hope that is within him purifies and softens him. His lofty ideals, the noble prizes for which he strives, the appreciation of his possibilities, the insight into his opportunities, the grandeur of his destiny, and the exaltation of his intellectual and spiritual companionships all tend to quicken his moral sense, to increase his estimate of the value and the meaning of life, and to become a new and better conscience within him. These refine the nature, while they broaden and strengthen the whole man. Are you ready for such fellowships? Are you worthy of such a destiny? Are you fulfilling so high a mission? Are you leaving the ape and tiger behind and rising to that highest human nature which is divine? These constantly recurring questions rebuke the sordidness of the real within him, "allure to brighter worlds and lead the way," until the man comes joyously to look for "the new heavens and the new earth wherein dwelleth righteousness," for in a large sense the world within the man makes the world for which he looks. As the pigments on the canvas are the painter's expression of his emotions and conceptions, or the notes on the score are the vehicle for the interpretation of the harmonies perceived or the index of the feelings aroused in the master musician, so the habitual tastes, choices, and deeds of the individual are the expression of the real character and quality of the life within him.

A friend once asked me: "Did you ever see a surgeon perform a delicate operation? He cuts open the human body, goes down around the delicate veins and arteries, where a dull tool would make a bruise which would be fatal and where a mistake of less than a quarter of an inch would mean death. The

whole operation is over in twenty minutes, but fifteen or twenty years of the severest training and the most developed skill are compressed into that twenty minutes. The critical operation is the test and the expression of all the surgeon's native capacity and all his scholastic training. If it is not successful, he is a failure." Just so, the daily work of the Christian is the expression of his life and spirit. If he quails before drudgery, if he is insincere when insincerity is deception and fraud, if he fails of courage in the face of great obstacles, if he plays the craven under strong temptations, if he is narrow and bigoted when he should be broad and tolerant, he is a failure and shows that he has not the real Christ spirit.

This principle is capable of wide application. When we come to be thoroughly Christian, there will not be, *because there cannot be*, adulterated food on the marts of trade, "graft" in public office, or unfaithfulness in private life. These thistles cannot grow on the true vine. The saloonkeeper whose only excuse for the continuance of his business is the money he can make, helps to disintegrate society, to deteriorate ideals, to lower the life tone of a community, to render life and property less secure and valuable. His business is the expression of his own ideals and purposes, and it must inevitably disappear wherever communities come up to the high plane of Christian thought and living. Similarly all forms of gambling and every species of business in which man connives or consents to take something from his fellow men or from society without rendering a just equivalent must pass away before a true Christian spirit. Ponder a moment and you will see that the student who cheats his way through an examination or a term's work, as well as he who employs unethical devices to get the diploma or the decoration he never earned, is seeking that for which he has rendered and for which he is not able to render an equivalent in value. The tramp who will not work, but begs the hard-earned product of other men's labors, and the shrewd trickster who rakes in a fortune with the gold brick, the dishonest land scheme or worthless mining stock have alike violated the spirit of the Golden Rule, and have shown themselves traitors to a true and a permanent social organization. Genuine men of patriotic impulses should scourge them from the community with a whip of small cords as enemies of society. Such deeds are the indicators of life ideals and principles as certainly as the thermometer is the index of the degree of heat or cold on a given day. If this be a true criterion, it will be easy for us to see how far we fall short of really being a Christian nation. The love of fame and show which leads men "to palter with eternal God for power," the "money-madness" which urges some to smother every impulse of mercy, tenderness, if not of justice itself, in the greed for gold, the cheap imitations so deftly made that they often deceive the expert, but which none the less herald the baseness or the real paganism of the men who plan and make them, the unfaithfulness to public trust which ever and anon leads to the indictment of our public servants, the rivalries, the jealousies and the Pharisaic trumpeting of meager results achieved which once and awhile appear among supposedly Christian ministers themselves, the unholy ambitions for place and power, and the selfish and self-seeking methods which occasionally manifest themselves in religious bodies to the humiliation of the Christian Church, all show how far we are from having the kingdom of God on earth.

Whoever reads history aright, maintains a judicial temper and accurately estimates the various epochs of the world's advancement will, we feel certain, see that we are making real progress, and that the former days were not better

than these, but there remains "much land yet to be possessed." It seems to this writer that the church is not sufficiently alive to the necessity of creating in America an ideally Christian civilization. Here we have the supreme chance of all the ages. God has given us freedom of thought, freedom of speech, a free press, an untrammelled pulpit, an open Bible, a stable government, and all the conditions for the production of that society for which the Nazarene looked and longed. Sometimes,

"Truth seems forever on the scaffold,
Wrong forever on the throne,"

but that is only because we feel so keenly the strain of the conflict and the exhaustion of the struggle. A million voices remind us that "God is in his heaven," and that truth is marching on. We need more of the faith of the Christ in the real ability of truth and right to win, even in the face of the vile and the sordid, if they get a chance at man. Call the roll of the great moral and religious leaders and reformers: Moses in Egypt, Isaiah in Jerusalem, Daniel in Babylon, Luther in Germany, Savonarola in Florence, Whitefield, Wesley, Wilberforce, Lincoln, Booth, on down to Roosevelt and Folk in our own day, to see how they appealed from king and priest, potentate, council, and greedy corporation to the sturdy sense of the common people, and see how they trusted simply to homely truth to get a response from the masses, and to win its widening way to victory, then behold how their faith has ever been rewarded. This is what the great Prophet of Nazareth prophesied. We would not have one dollar less for foreign missions, we would not abate in the least degree the intensity of the appeal for the millions, even of darkest Africa, but we would insist that America's supreme opportunity is in America. If we cannot win here, where can we win? If we fail really to Christianize this land, and to show the feasibility and the practicability of a Christian civilization, the final victory of our Christ will be delayed a thousand years. America is as truly God's chosen people as was Israel of old, and we fear that she is about as dead to the greatness of her mission, and about as dull of apprehension before her sublime opportunity. Home and church, school and college, statesman and prophet should unite in a new crusade which shall rouse the nation to an appreciation of its glorious destiny, and the church to the fulfillment of its royal function. Among the forces which must aid in accomplishing this great work, none is more potent than the Christian college. Intrusted as it is with the best youth of the land in their most plastic years, charged with the intelligent mastery of the program of Christianity and the incarnation of Christian ideals, her professors facile in speech and masters of that pen which is mightier than the sword, it has a divine commission. Let her teachers and her students remember that as the finished painting is the herald of the genius of Angelo, Raphael, Rubens, so the manifold products of a nation, the solidity and worth of the handiwork of a people are the expression of their real character; let them remember that every employment is sacred, and that every service is an expression of our real selves; and in the light of these truths and principles let them send out an ever-widening stream of young manhood and young womanhood, so truly religious that their manifold activities will be the daily witness that their lives are hid with Christ in God. Then shall the desert blossom as the rose, and the ransomed of the Lord return with joy and singing, for a people whose lives are framed on the abiding principles of the divine order will fulfill the fondest dream of 'sage and seer, prophet and evangel, and will need no poet to idealize its glories, for it will be its own poem.

How Can We Develop in the Individual a Social Conscience?

Literature as the Expression of Social Forces

BY PROFESSOR ARTHUR S. HOYT, D.D., AUBURN THEOLOGICAL SEMINARY,
AUBURN, NEW YORK

Literature is the best interpretation of a people's life. The writers are the men who know their age best. They have not come from a favored class, but from the people. They are idealists, and see more truly than those who look on the form and fashion of life. They are universal in their sympathies, and touch truths that make men feel their oneness in nature, and need, and destiny. They feel with "men the workers, men my brothers."

Social forces slowly gather. The truth is first whispered in the closet. New ideals are cherished in the heart, they pass from lip to lip, long before they crystallize into laws and institutions of society. The men of imagination and feeling understand these deep and silent currents of life. They interpret the age to itself. They give body to the unnoticed and even intangible motions of common life.

Our American literature has been the mirror of our life. The greater freedom of thought here, a more widespread education, and so the greater influence of books, the closer identification of our literary men with popular interests, all unite to make our literature thoroughly expressive of American life.

What have been the distinctive social forces of American life? Love of home, and family, belief in the dignity of labor, sympathy for the weak and oppressed, and faith in the Democratic ideal. These truths may be called the very substance of our literature. The sacredness of the family has been the mark of our life from the beginning, and that sacredness has never been seriously questioned by our writers. They have been tenacious of our domestic ideals. Put Gibbon beside Motley, or Parkman, or Fiske, and we feel the purity of American thought, compared even with that of the mother country. Few of our writers deal with morbid sexuality. Not one has thought to consider marriage an open question, in the spirit of the "Woman Who Did," or "The South African Farm." Contrast the delicacy of Hawthorne's treatment of sin, with the bald realism of a great artist like Tolstoy; or the hot, passionate scenes of temptation in "Lady Rose's Daughter," with the cleansing humor over the weakness of American society in "The People of the Whirlpool." What a glory rests upon home, its simple joys and common duties, in the pages of poet and novelist alike!

We find the spirit of brotherhood in our literature as it has been in our life. It is no lordly pleasure-house for the few, while the multitudes that toil and suffer roam the distant plains like droves of swine. And our elder poets are the voices of freedom, calling for the breaking of whatever fetter lies upon body or soul. The constant theme is the worth of the common man, stripped of all the accidents of life. From the spirit of humanity and brotherhood have come the sense of social and political unity, the growth of national consciousness, and the conviction of purpose and mission in the national life.

The dominant element of our national life has been religious. Christian faith has given to home its simplicity and purity, to labor its honor, to the humblest man his worth, and to the national life its divine significance. And these social forces have been properly interpreted and put in shining form,

because our writers have been men of faith. A genuinely religious spirit pervades our literature. Our literary men may depart from the stern and austere worship of the Fathers, but they have never lost "the tender and gracious fear which made the glory of Puritan faith, and gave visible force to Puritan character." They may declare their independence of human creeds, but never their independence of God. We have no city of "Dreadful Night," where

"All the oracles are dumb or cheat,
Because they have no secret to express."

Behind the darkest shadow standeth God, "keeping watch above His own."

It is a cause for profound gratitude that the men and women who often search an age to the depth of its consciousness are so often conscious of the presence of God, and see His kingdom growing through the lives and institutions of men.

We have not measured the power of literature in training the social conscience when we have thought of it simply as the expression of life. It is prophetic as well as expressive.

Who has put the social passion into so many young English hearts today? Why are men working for the poor, identifying themselves with the toilers, living in the midst of sodden and hopeless masses, giving life to save the heart of the empire? It is because Christ's ideal of brotherhood and service has been made beautiful and glorious in verse and story. John Ruskin made art speak the message of social service, and Arthur Toynbee made culture minister to the lowly. It is wonderfully significant that on each birthday of Robert Browning a company of boys and girls from the most crowded and wretched part of South London lay their tribute of flowers on his grave in Westminster Abbey.

American literature has been no less faithful in giving the social message of democracy. The social conscience was educated until property in human lives seemed a sin against God. That conscience was trained by the fearless and prophetic teachers of our literature, by Whittier's voices of freedom, and Mrs. Stowe's *Uncle Tom's Cabin*, and the *Biglow Papers* of Lowell.

I have discussed the subject in the light of history rather than in that of present social forces and their expression in the literature of the day. Judgments may thus be saner and lessons more unmistakable. Yet the truth has a present interest that is urgent and must be heard.

We must feel the transitional and critical condition of our age. Immeasurable social forces have been loosed among us. Yet, through the confusion of these contending forces, we must believe, as Christian men, holding to the fact of the present kingdom of God, and His living Spirit, that a new age is coming, of purer faith and truer social righteousness. And we may see something of its gleaming ideals before us.

How shall these social forces, working in the lives of so many, be interpreted and expressed so that the mind and conscience of the Church shall be devoted to these high ends? Where shall we look for our inspired prophets and leaders? Shall not our literary men, as in the past, share in this sacred ministry?

Thank God, some men are speaking. Here and there a novelist has the social passion. There are sweet voices for a simple life. Here and there a poet has the nobler vision, an essayist puts in living words the truth of society.

We have a multitude of writers; we have infinite skill, and taste, and form. But the coal from the altar is often wanting. Only that deep sense of the sacredness of life, of God in His world, the breath of the Divine spirit, can make our literature cleansing and life-giving.

The writer is brother of the teacher and the preacher in sustaining the higher forces of society. The novelist may be the best teacher. He certainly is reaching the greatest number. The poet may be the best preacher. He certainly sounds deepest into the hearts of the chosen ones. Together we must work for the kingdom of God.—From the Aims of Religious Education, Proceedings of the Religious Education Association, 1905.

A Modern Miracle in Education

By PRESIDENT GEORGE H. BRADFORD, D.D.

Epworth University is the modern miracle of Methodism. You would believe it if you knew about it. When the gun at Sumter sounded it summoned a nation to war. On April 22, 1889, a gun was heard to announce peace. Even in colonial days home with its blessings was sought through war; it was found through peace. As the soldiers in battle array on the morn of battle are eager to go forth, so, round Oklahoma, on every side, multitudes of men, with love of home foremost in their hearts, were waiting for the signal gun that they could march with quickened step into Oklahoma and build a home. The early soldiers were home-defenders; these were home-builders. Did the minute men represent New England's best? Were the soldiers of the sixties from our best homes? Even so. In the army of home-seekers, who preëmpted Oklahoma, America's best is found.

No man knows why God held America's field of opportunity—Oklahoma—closed so long. But not until man desired a land free from vices, and not until we learned the true meaning of "home," did God allow us to enter Oklahoma. Our citizens came from the best of every state. The educated and the aggressive came; the educator who believed it easier to form than reform—as one *former* of the true teacher type is better than a thousand *reformers* of the ward politician type; the aggressive young man who knew how difficult the clutch of capital makes a business career for a young man, although stout-hearted and honest but with small means, were among the first to come to Oklahoma. These soon brought fruit from the farm, produce from the prairie, turned the Indian's tent into a town, his indolence into industry, his war into worship, and his savagery into civilization; gave life to law and endowment to education. Such continue to come, until today we have 1,750,000 of them.

On coming, we found soil as rich and fertile as God makes, and coal, gas, oil, dimension stone, iron, lead, and timber in great abundance. What could be expected of the association of such minds and materials! In eighteen years trunk lines of railway with interurban electric car service; cities many, and of fifty thousand inhabitants such as Oklahoma City, have been builded. It would be strange indeed if we did not look early to the establishment of educational institutions. It would be stranger still if, in the organization of these institutions, the peculiar opportunities which Oklahoma presents had not been seen and considered. Honorable Antone H. Classen, a graduate of Ann Arbor, saw that in Oklahoma the North and South meet and mingle as in no other state of the Union. And as they have united their efforts in building cities,

he believed they would also unite in building a great university. In a new country having no longstanding prejudices to overcome, where men recognize it a greater privilege to be an American citizen than a citizen from any section, Mr. Classen saw at once that the entire state would rally to the upbuilding of a great educational institution, if it stand for citizenship and not sectionalism. Hence, choosing the metropolis for the location, he offered as a donation fifty-three acres of land for a campus, to build the first university building at a cost of \$50,000, and gave \$70,000 as general endowment, to the Methodist Episcopal Church and the Methodist Episcopal Church, South, if they would agree to jointly establish and maintain a university. The proposition was so sensible that, after due consideration, it was unanimously accepted by both churches.

Two and a half years ago the University opened its doors for students, during which time the school of Liberal Arts, Fine Arts, Medicine, Pharmacy, Dentistry, and Law have been organized; and in this, the third year of its history, Epworth University has enrolled 438 students, and proudly boasts of being the largest university on American soil for its age. This enrollment is but an indication of changes to be and proof that such an institution was builded in response to a very great need. This spring, at commencement, "A.B." degree will be given to four young people and "M.D." to one other. These diplomas will be given by a university built on land claimed by the coyotes six years ago. This is changing savagery into civilization with such dispatch as only America is capable of doing. Then, Epworth University, with 438 students and \$500,000 resources and only two and a half years old, is justified in the proud boast of being the largest university on American soil for its age. Such progress presents problems. One is, how to provide this great student body with buildings, laboratories, libraries, gymnasium, and teachers.

Epworth University stands, in this great Southwest, for Christian education. True, there is no other kind of education; yet all do not interpret it alike. We do not give our highest respect to the boy who can only solve the problems of geometry, algebra, and trigonometry. He must be able to solve the beer and cigarette problem also. And we may be political heretics for we do not care five cents whether there are more Republicans than Democrats among our state officials; nor do we have any great concern whether there are more Democrats than Republicans. We do possess this desire and determination, to see that there are more honest men than rascals elected to fill our state offices, men who put manhood and morals above money.

The First National Peace Conference has just closed. May its influence go fast and far! I attended some of its sessions and caught its inspiration. How glad I am to know that Epworth University is an institution having as one of its fundamental principles the elimination of sectional prejudices which makes for perpetual peace! How fitting, then—since Epworth University is jointly operated by the Methodist Episcopal Church, South, and the Methodist Episcopal Church—that she choose for her college colors the blue and the gray. War was on when the blue and the gray met on the battlefield, and from that strife came the world's greatest warriors—General U. S. Grant and General Robert E. Lee. Today the blue and the gray meet again, not in war but in peace; not on the battlefield of strife, but in a great university where the strife is against sin and ignorance, and where the desire and ambition of all is—how best to please God and help the world to better living. If the blue and the

gray in war gave a Lincoln and a Lee, a Grant and a Gordon so the blue and the gray, through Epworth University, will give a Simpson and a Galloway, a Taggart and a Hurst. The fruits of the federation already appear—a university successfully operated with joint ownership; a great Missionary Convention planned for January, 1908, with representation from both Methodists on the program; a Commission on Federation to prevent the building of altar against altar and the waste of men and money in the new state; and the Annual Conferences of the Methodist Episcopal Church, South, and the Methodist Episcopal Church have so arranged the coming session of their Annual Conference that they can meet in Oklahoma City the same week, where, on Thursday and Sunday evenings the two Conferences will meet together in the Convention Hall. Upon this meeting God will look with favor.

The artist desired to give the world a picture of the Madonna, but was without the ideal. Finally he saw the eye of intellect on one face, the brow of beauty on another, and a mouth and chin of perfection on still another. Incorporating these elements of beauty into one, he gave to the world the Madonna. So in Oklahoma, the best and bravest men and women from every state assemble so that Oklahoma can give to the world that which she has not yet seen—the ideal American citizen. The forty-sixth star stands for this; and, as one day the Star of Bethlehem announced the presence of the Babe who introduced into the world's life every element of good, so these elements have passed through human living, and the citizenship of Oklahoma, by permission of the United States government, flings back into the sky the forty-sixth star. It stands for every truth that the Star of Bethlehem announced. Then, in the language of the Scriptures, "the last shall be first."

When passing through Chicago the other day I stood under the shadow of the great LaSalle Street Union Station. I beheld the corner stone was from the granite hills of Oklahoma. I felt like removing my hat as I stood in its presence, for, while standing there, I said: "Are they using our granite as corner stones of their great building—then to what service will they put our boys and girls? And if our granite, in going beneath the hammer and chisel of the craftsman, can so outshine other granite that it is fit for the corner stone; then our boys and girls, under the influence of Christian homes, active Christlike churches, and Christian colleges will receive that culture that will enable them to become corner stones and pillars of our great country. And if, when the day comes that the physician announces to some friend who may be at my beside that I am physically dead, and when the undertaker, called to perform the service of his office, announces that beyond doubt I am physically dead, if in that hour I can live in the lives of the young people of the Southwest for their betterment, I ask no higher reward."

Men from Small Colleges

REMARKABLE SHOWING IN STATISTICS AS TO SUCCESSFUL GRADUATES

A recent examination of the membership of a college organization having over 10,000 members, drawn from over 60 colleges and universities, disclosed some striking facts regarding the success attained by men from different colleges, and some limitations upon success peculiar to some professions. A table was prepared showing the total number of members drawn from each college and the number who, according to popular judgment, had achieved success. The list of colleges was then arranged in order according to the number of successful men that each had contributed to the organization, and the first

striking thing seen from the list was the fact that the three colleges at the head of the list which had the largest number of successful members were De Pauw University, Ohio Wesleyan University, and Allegheny College, each of them comparatively small Methodist colleges in the Middle West. The first contributed 71 successful members to the organization, the second 53 and the third 44; while their percentages of success were, respectively, 17, 13, and 11.

Out of the first dozen on the list 10 were small church colleges and only 2 were state universities, the University of Virginia being fourth on the list, and Indiana University being ninth. Both of these institutions, however, have had during most of their existence a comparatively small attendance, and have really been colleges of extremely high rank instead of universities. The other places were held as follows: Fifth, Washington and Jefferson College; sixth, Bucknell University; seventh, Dickinson College; eighth, Northwestern University; tenth, Wittenberg College; eleventh, George Washington University, District of Columbia; twelfth, Lafayette College.

The first large university in the list was the University of Pennsylvania, in thirteenth place, which, out of a membership of 270, had contributed 20 members, or about seven and one-half per cent to the list of prominent and successful men. Next to it, in the fourteenth place, was Johns Hopkins University, which, out of a total membership of 133 drawn from a college attendance never more than one fourth or one fifth as large as that at the University of Pennsylvania, had contributed the same number to the list of successful members, so that its percentage of success was twice as great.—*Guy M. Walker, in Leslie's Weekly.*

O God, for whom our spirits yearn,
Thy children's need in mercy see;
Fountain of Life, to Thee we turn,
Our Father, help us come to Thee!

Give us thy purity within,
Send grace to pardon and renew;
O wash us freely from our sin,
O make us clean, and strong, and true!

Not for the life exempt from care,
Not for our selfish joy alone,
Not for delights that none may share
We pray in reverence at Thy throne.

We ask the blessing of Thy grace,
For strength and will to do and dare.
We seek within Thy plan a place,
Thy world to bless, Thy work to share.

O guide us by Thy hand divine,
Help us to serve and follow Thee;
To love the toil that proves us Thine,
To trust the truth that makes us free. Amen.

The foregoing beautiful hymn by Professor James Taft Hatfield was written specially for the exercises held on the Day of Prayer for Colleges at Northwestern University. Our readers will agree that its lofty sentiment abundantly justifies its publication in *THE CHRISTIAN STUDENT*. We hope it may find its way into the best collections of songs for use in educational institutions.—*Editor*.

Things to Remember About Children's Day

I. That the service should be made devout, reverent and instructive by the selection of a suitable program.

II. That the collection of Children's Day is to be devoted to the work of student aid, as provided by the Discipline, and that no other part of the collection is to be devoted to this purpose.

III. That Children's Day collection is to be counted toward the apportionment to be raised on each charge for the United Society—Board of Education, Freedmen's Aid and Sunday Schools.

IV. That it would be helpful to have it distinctly stated in each case, when the money is sent, that it is the *Children's Day Collection*.

V. That we desire to be helpful to every pastor in Methodism in the educational development of his young people.

The Legion of the Torch, Cross and Girdle

We desire to call the attention of our pastors everywhere to the Legion of the Torch, Cross and Girdle. The design on the cover of our program includes the essential features of Christian Education, namely: the cultivation of the intellect, the attainment of high character and the practice of the gospel ideal of service. We have arranged for a beautiful gold-plated pin, a fac simile of this design. We will send this pin to any person who will give or raise the sum of \$2.00 for our fund, and we will accompany the pin with a year's subscription to *The Christian Student*, publishing the names of all contributors as members of The Legion of the Torch, Cross and Girdle. The educational influence of the embodiment of these ideals in this attractive form will be generally recognized as uplifting and inspirational.

The Honor Roll for 1905-1906

The following persons and organizations each contributed \$1, and have received THE CHRISTIAN STUDENT for one year. We should like to see this list doubled.

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VINEMONT, ALA.
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Professor B. H. Scudder
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J. B. Wamsley
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M. L. Truitt

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A. B. Cine's Class
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Class Eleven
Class Twelve

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LA FONTAINE, IND.

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LAPEL, IND.

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LUCERNE, IND.

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The Denominational College

A paper read before the Nebraska Schoolmasters' Club at its meeting May 11, 1906, by Chancellor D. W. C. Huntington, D.D., LL.D., Chancellor of Nebraska Wesleyan University.

In order correctly to identify the denominational college, it will be necessary to distinguish it from state colleges and universities on the one hand, and from sectarian institutions on the other. While it has features common to both, it has also distinctive characteristics of its own. In thirty-five of the states, universities have been founded by state appropriations, and are chiefly or wholly maintained by general taxation. The general management of these institutions is vested in boards of state officers. In the larger number of instances, these boards of regents are appointed by the governors of the respective states, with the approval of the state Senates, and in several, the governor and the superintendent of public instruction are themselves ex-officio members of the controlling boards. In Michigan and Nebraska, these officers are elected by popular vote, and the institutions are thus placed under state control. The denominational college, therefore, differs from the state institutions in the sources of its support, and in the method of its control.

The denominational college differs also from sectarian colleges. I am aware that the term "sectarian" is frequently applied to all denominational schools, but this is evidently wanting in just discrimination. A sectarian college I understand to be an institution in which, (1) It is required that all members of the board shall be clergymen or members of a particular religious denomination. (2) Or a college which, by charter or otherwise, requires that all members of the teaching force shall also be members of the particular denomination maintaining the institution. (3) Or a college in which the studies are so planned, and the general order so regulated as to constitute the school an educational auxiliary to the religious teachings of a given church. An institution having these features, may be justly termed sectarian, inasmuch as it is *of* the church, *by* the church, and *for* the church.

The denominational college differs from sectarian institutions, (1) In the fact that the trustees are not necessarily and wholly selected from the clergy or the membership of any given religious denomination; (2) in that the professors and instructors are not required to be members of any given church, or of any church at all; (3) in that denominational colleges are not theological schools, for in them no provision is made for teaching the distinctive creeds or beliefs of the churches maintaining them. The curriculum of the denominational college is not essentially different from that of other institutions of like grade. It may include in its required work the study of the English Bible, and that, according to high authority, for educational reasons. It may include among its electives such studies as New Testament Greek, Comparative Religion, Christian Evidences, etc., which, while having a general educational value, provide a chapter in the preliminary training of a class of young men who contemplate the Christian ministry as their life work. Its leading object, however, is to make men, not ministers, but to make men who can become ministers, if they shall so elect, with honor to the cause, and with reasonable prospect of success. If, as a matter of fact, the trustees of denominational colleges are, in larger part, selected from religious denominations, this is only moderately denominational, and not at all sectarian. It would be reasonable to suppose that trustees, having in charge an educational institution, would, as far as practicable, avoid the employment of a teaching force, the views of which upon any subject regarded as of vital importance, were known to be widely at variance with those entertained by the patrons of the school. In the denominational college the religious element in education has always received emphasis, and it would be quite in keeping with the duties of a board of trust to select teachers who could themselves emphasize this factor without insincerity or self-suppression. If such teachers could be most readily found among religious denominations, or even in the denomination maintaining the institution, trustees would not merit the charge of sectarianism by their employment. If we were to speak from personal observation, we should say that the average denominational college seeks the best men for the work to be done which the funds at command will allow. In fact the only basis for the right of this class of colleges to the title, "denominational," is the fact that they have been founded by representative men of different religious organizations; that they are largely supported by the members and adherents of those organizations, and that their management is in the hands of men whose ideas of education include, in the broadest sense, the fundamental facts of religion. If the recognition of the religious nature of man, and the necessity of its education be sectarianism, the denominational college must plead guilty to the charge from John Harvard to the present time. But it denies the

correctness of the indictment, and would place over its doors what was said of Browning by one of his reviewers—"We believe in soul, and are very sure of God." There are approximately two hundred and fifty colleges of this class in the country, and they include nearly one half of the entire number of our college students.

Assuming that we have correctly identified the denominational college, we raise the question of its usefulness and necessity. Is this class of colleges as greatly needed as any other class? Is it needed as a part of our educational system, or have other institutions arisen which render this class unnecessary? In considering these questions, we remark:

1. That the denominational college is not an opponent or rival of any other class of colleges. It makes no war upon state education; it offers no challenges to sectarian or private schools. It seeks to increase the general interest in education, to elevate its standards, and improve the tone of educational work. It stands for that for which the American college is everywhere supposed to stand—the education of every man's children, and the highest culture which our young people can be induced to secure. It readily adopts whatever it regards as best in other institutions, and encourages the general purpose of others, even where it cannot approve their systems in all their details. While it emphasizes the moral and religious in education, it claims no monopoly of college Christianity; it holds no patent on godliness. It is glad to acknowledge excellence wherever it exists, and counts every man a fellow-worker who seeks to fit American youth to meet the demands of the country and the time.

2. The history of American colleges is at least complimentary to denominational institutions. Our first college was founded by a Christian minister; its first endowment consisted of half his fortune; his books were the beginning of its library. Cambridge was selected as its location because of its importance as a religious center. Here the "Cambridge Platform" was adopted; here was set up the first printing press in America; from this place the first Protestant missionaries were sent to the heathen; here the first American Bible was printed. If Harvard had not been emphatically religious it could not have been at all; had it not at that time been denominational it would not have been religious. For fifty years following, Harvard was the only college in the land, and for more than a hundred and fifty years from the founding of Harvard, there were no other than denominational colleges in the country. The ideas of the men who founded and for many years conducted these institutions were well expressed in one of the early college rules, which ran thus—"Let every student be plainly instructed and earnestly pressed to consider well, that the chief end of his life and studies is to know God and Jesus Christ, which is eternal life, and therefore to lay Christ as the only foundation of sound knowledge and learning." Whether Harvard has been kept true to its foundation principles is a question which does not enter into this discussion; the only point upon which we insist is that the American college began its history with the avowed purpose of combining higher learning with Christian culture, a purpose which still remains the fundamental object of the denominational college. On the first college seal in America stood the words—"In gloriam Christi," and on a later one—"Christo et Ecclesiae." These mottoes embody the faith of which our colleges were born—mottoes which would now fitly emblazon a common seal for all the denominational colleges in the nation.

From the founding of Harvard in 1636 to the opening of the Northwest Territory in 1787, higher education in this country was conducted by what were

practically denominational colleges. It is true that many of these institutions received, at different times, aid from state funds, but they did not pass into state control. The state assisted the colleges as they were, not as state institutions. It is also true that the relations of these colleges to the denominations which they represented was not precisely the same in all cases, but that which had been the fundamental aim of the college from the first, namely, religious, moral, and mental culture, remained through this period of a century and a half. The state was sympathetic with this Christian view of education; the quasi-political embarrassments which have since arisen had not become perplexing. The college was treated as a Christian institution; in the most extensive revivals of religion of that period, the colleges were centers of influence, and home missionaries in the New West regarded the college as essential to their Christian work.

During this time a great amount of valuable work was accomplished for the cause of education. Twenty-four colleges had been founded—a great work considering the means available in the country in those years. The standards of college education were raised; the number of subjects included in the curriculum was increased; at the opening of the Revolution, New England alone could, with just pride, make mention of her two thousand college graduates, and Massachusetts could boast that there was not in the colony a person twelve years old who was unable to read and write. During this period, the country passed through two wars besides meeting the constant hostility of the Indian tribes. These struggles taxed the resources of the people to the utmost, and subjected their patriotism to the severest tests. Under these protracted strains the colleges proved the bulwarks of national loyalty. Edmund Burke attributed what he termed “the intractable spirit of the Americans” to their college education, and a distinguished French Baron who visited this country in an early day, said, “If you would find the true Americans, you must look for them in their college halls.” It was in these colleges that the national and the college spirit were joined together, never to be put asunder. In the period immediately following the Revolution a wave of French infidelity struck the country. Its type was that of the scoffer; it was connected with ideas of liberty and self-government, at that time too enthusiastically proclaimed; it had behind it the influence of clubs and societies, as well as the fascinations of French wit and sarcasm. The peculiarly friendly relations of the two countries at that time gave to it an open road to all classes of society. For the twenty years of its high tide, the morals of the country sank to the lowest level in its history. This wave of demoralization was first turned back by the great revivals of religion with which the eighteenth century closed and the nineteenth began. These revivals were prominently college revivals. I have but to mention the name of Timothy Dwight to recall to your thought the revolution at Yale by which a student body was turned from five Christians and two hundred and twenty-five avowed infidels to a Christian company, fifteen per cent of whom became ministers of the gospel. Similar movements took place in many of the colleges of the country. Three students in Williams College initiated the modern missionary movement which has gone into every land the world around, and out of a college revival in the little town of Andover, Massachusetts, four years later, came the American Board of Commissioners for Foreign Missions, and still later The American Home Missionary Society. Of it was born the first weekly religious newspaper in the world, and on the same spot the first organization was effected which pledged its members wholly to abstain from the use of intoxicating drinks.

These facts are stated to show that, for at least a hundred and fifty years, our colleges maintained the distinctive features of our denominational colleges—the union of religious, moral, and literary training. They were not the mere machinery of church organizations, though they were in closest alliance with Christianity. Their culture was Christian culture; they “writ God large.” Their relation to the state was that of beneficiaries, rather than that of secular institutions; their relations to the church that of the general to the specific.

Further, the ordinance which was passed by Continental Congress in 1787 for the government of the Northwest Territory contained the following declaration: “Religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged.” This article expresses with all possible distinctness the views of those representative men, as to the objects of schools and education. They were the advancement of religion, morality, and knowledge. The ordinance of which this article was a part was not a mere resolution which might easily be rescinded at the will of the body; it was of the nature of a compact, entered into between the general government and the states which had previously claimed this territory under royal charters, but had now ceded their rights to the United States. This stipulation, defining the objects of education, and pledging perpetual encouragement to schools, stood side by side with that which forever prohibited slavery and involuntary servitude within the territory. It was with the views expressed in this article, written upon its banners, that the college entered upon its work in what is now the state of Ohio. And it should be noted that though our national fathers are on record as opposed to the union of church and state, they are nowhere upon record as in favor of the exclusion of moral and religious culture from any institution whatever. We therefore offer no apology for claiming the denominational college as the historic and the typical American college.

There is another respect in which denominational colleges stand well in the facts of history. They have had their full share in the work of making great men. Their graduates have attained eminence not only in educational circles, and in the church, but have been equally prominent in the services which they have rendered, and the honors which they have received from their country. Of the Presidents of the United States, fourteen were college graduates, and two others received a measure of college training, and of these sixteen, denominational colleges educated twelve, not claiming in this number the graduates of Harvard since 1810. Of the Vice-Presidents, fifteen have been graduates, eight from denominational colleges. Of the eight distinguished jurists who have filled the office of Chief Justice of the Supreme Court of the United States, six have been graduates, and all from denominational colleges. We are not disposed to boast of denominational achievements, but we think the class of colleges under review may at least claim congratulations when they can read among the names of their illustrious dead such as Webster, Longfellow, John S. C. Abbott, Calvin E. Stowe, Nathaniel Hawthorne, John A. Dix, Henry Ward Beecher, William Raney Harper, John Hay, and many others of similar distinction. And it is with no less satisfaction that these institutions can point to a much longer list of living men who are helping to make the history of our own time, in which stand such names as Vice-President Charles W. Fairbanks, David J. Brewer, Newel Dwight Hillis, Elihu Root, Leslie M. Shaw, A. J. Beveridge, Joseph W. Folk, William Jennings Bryan, Elmer J. Burkett, and by no means least, the honored Chancellor of the State University of Nebraska. Some three years

ago, about two hundred letters were addressed to prominent citizens of this commonwealth, asking information concerning their educational advantages. The parties addressed were selected with reference to their prominence in the state, as men of recognized abilities, who had risen above a local fame. A hundred and twenty replies were received, and of those reporting themselves as college graduates, seventeen were from state institutions, and seventy-four from denominational colleges.

2. It is not enough, however, to say that the denominational college has been useful; it can be fairly maintained that, in our educational work, it is a necessity.

That man is a moral being, as truly as he is a mental or a physical being, is a trite proposition, but it is a proposition, the full meaning of which time even has not exhausted. The basis of religiousness is in the human constitution. Just how man came by his moral make-up need not enter into this discussion. Enough for our contention that he has it; so far as we can read his history, he has always had it, and there is not a shadow of evidence that he will or can ever outgrow it. Time deepens rather than obliterates it. Even those who claim immunity from all religious faiths and proclivities, generally reveal the emptiness of their boast in their zeal for their own views of religion. Right, wrong, ought, and ought not, are ideas which appear with dawning intelligence. No man can fix the date of his first idea of God, or make sure of the day of his first prayer. Man will worship; if not God, then gods. His temples, altars, priestly castes, and sacrificial rites are everywhere in his history. Even his pilgrimages, and savage immolations are but the expressions of his religious nature, untaught or misdirected. Religion has been the mightiest force in his history. It has braved more dangers, marshaled more armies, overthrown more kingdoms than any other factor in history. The intenseness of this religious nature interprets alike the fires of persecution and the heroism of martyrdom. This religiousness may take the road to superstitions and fanaticisms, or if rightly directed, it may lead to loving self-sacrifice for the good of the race. Its proper education is the determining fact in the case.

Nor does the necessity for its education cease at the point at which fetish worship, and graven images, and totem poles are abandoned. As well assert that men need no instruction in chemistry and astronomy because alchemy and astrology have passed away. Civilization neither destroys the religious nature, nor renders its culture less important. With the passing away of the more revolting forms of religious expression, subtle refinements, scarcely less dangerous may take their place. Under a universal law, the religious nature uneducated degenerates. It may sink into an unconsciousness of God, and betake itself to the refrigerating atmosphere of a general scepticism; it may content itself with formalities and religious commonplaces, devoid of both light and life; it may make broad its phylacteries, and in self-deception, fast and tithe and repeat its prayers to win compliments from heaven; it may evaporate its energies in the self-pleasing intoxication of emotional fervors, or it may focus itself upon a pious selfishness which renders the commandment—"Thou shalt love thyself with all thy heart, and God and thy neighbor not at all." A degenerate religious nature lets loose upon many a human life the dogs of animalism; vice and degradation resulting with lamentable frequency. No age in the world; no stage of human progress can dispense with moral and religious education without certain disaster to individual and social welfare.

Nor can this work be wholly relegated to the church. The church can do and does do much, but its teachings are of necessity confined to religious lines.

The church as such does not propose to unite scholarship with moral and religious instruction, and it is this blending of intellectual and moral culture which is most essential. Ignorant religion and irreligious learning are both abnormal; both suffer all the disadvantages of the unnatural divorce. The denominational college proposes, not only to bring religion in touch with higher learning, but to bring that learning also in touch with religion. The church teaches one day in a week, the college five, and it is well known that large numbers of young men and women do not avail themselves of the religious culture which the church offers, and it is also true that many homes are anything but centers of moral and religious training. The denominational college proposes to give to the college and university the inspiration of the religious spirit, and at the same time give to moral and religious instruction the potent forces of higher education. When therefore the denominational college stands for the union of higher education with moral and religious culture, it stands for symmetrical education; it stands for the highest and broadest education.

The objective point in education is not the mere acquisition of knowledge; it is rather knowledge and power put to the best possible uses. Herbert Spencer has well said that, "to prepare us for complete living is the function which education is called upon to discharge." Still better Professor John Dewey defines education as "the process of right living; not a preparation for future living." It is certain that education cannot consistently aim at anything less than the highest destiny of which man is capable, and every man who thinks of life in ethical terms, must logically insist that education shall be similarly conceived. The religious education for which the denominational college contends does not consist in the introduction of some religious lessons into a curriculum, nor is it the maintenance of a religious department to stand over against non-religious sections; it is rather the lifting of the whole educational life to a moral and religious plane. It claims that "God is included in complete society," that man, nature, and God constitute a unified basis for the highest education; that in tracing the evolution of man, religion is a chief line of ascent with Christianity as the highest point of development.

It should be noted also that the denominational college is essential to the proper development of church life itself. Ecclesiastical bodies are conservative. The conscientiousness of Christian people, and the sacredness of the subjects involved, beget extreme caution in the presence of proposed change. There is a tendency in church life toward fixedness of type, and conventional standards of excellence. Modes and interpretations may come to be regarded as of equal importance with the truth itself. If we rightly read the day, one of the shortcomings of the church just now consists in a well-meant but mistaken effort to force the larger life of the present generation into the forms of expression which, though natural to a former period, are artificial and largely without meaning in our own. The remedy is not in severing religion from progressive thinking, but in bringing both into closest fellowship. Not learning under guard in the school room, and religion out on church parole, but learning in contact with all-around life; learning which skips no truth because its genus is religious, and which shuns no question which man has need to ask. Every man, if he only knew it, has a religious philosophy; he who disclaims and denounces it not less than others. It is undoubtedly of great importance to this generation that religion should be philosophical, but it is equally important that philosophy should be religious. Things in themselves are of far less importance than their meanings. The material universe is of small value compared with the spiritual

significance which is implicit in it. The deepest secrets of nature point to God as rays of light announce the sun, and to unite fundamental religious truth with truth equally fundamental in science and philosophy provides for a harmony which is both natural and divine. This is the education for which the denominational college stands. It would offer this education to young men and women in those critical years during which their traditional beliefs become the subjects of personal investigation. To be shown at such a period that all truth is one, whether labeled scientific, philosophical, or religious; and that all truth is divine, whether received through intuition, reasoning, or revelation, may easily prove to them a healthful balance of intellectual and moral life. The church and the world need young life thus educated—young life which will never be troubled with conflicts between science and religion, life which never looks upon science as occupying exclusively the domain of fact, while religion is relegated to the realm of uncertainty, and which will never punctuate a superficial scepticism with the silly assumption that, the less religion the more scholarship.

And I may also add that state institutions themselves need the influence of denominational colleges. They are benefited by the pressure of religious sentiment connected with education, which these colleges markedly help to create. They are benefited by the standards of moral conduct to which students are for the most part held. The danger of one-sidedness in education, of which we sometimes hear, is not wholly with the denominational college. This danger may, to say the least, as easily arise by eliminating religious culture, as by emphasizing it. It would be difficult to say to what a degree of backsliding state institutions might drift, or to what an extent the refining and elevating influences of religion might be ignored, were it not for the insistence with which denominational institutions appeal to moral and religious considerations. All state institutions have the best of reasons for wishing denominational colleges the widest influence and the highest degree of success.

If this is the work to be done, it can hardly be denied that the denominational college is favorably conditioned for its accomplishment. It is under no constraint from the church or restraint from the state. It neither impinges upon politics nor antagonizes creeds. It is under no necessity of attempting the impossibility of a non-religious attitude, nor is it obliged to part with its liberty at the behest of stereotyped tradition. Its field is wide; its hands are free to touch human welfare at every point. It has never any occasion to lower its educational standards in order to make room for its moral and religious instruction; it has only to broaden its culture, and intone its life with the religious spirit.

This being the purpose and work of the denominational college, we may claim for it, (1) That it is the historic and typical American college; (2) that its usefulness, so marked in the past, still continues, and favorably compares with that of any other class of institutions for higher education; (3) that it is a necessity to the best interests of education generally, and to the widest influence of our churches; (4) that a small measure of prophetic insight will enable us to predict that denominational colleges will, during the twentieth century, occupy wider fields, and exert more extended influence than during any period in the past. And while they will doubtless maintain their essential features as denominational institutions, they will adjust themselves to changing conditions, extending fraternal hands to all workers in this great field, inscribing upon their banners—"In essentia unitas, in non-essentia libertas, in omnibus caritas."

The College a Cooperative Institution

(EXTRACTS from the inaugural address of President Walter D. Agnew, Missouri Wesleyan College, Cameron, Missouri, delivered at the college on Wednesday, June 6, 1906:)

"There is on a large pillar at the east gate of Harvard University the following inscription: 'After God had carried us safe to New England, and we had builded our houses, provided necessities for our livelihood, reared convenient places for God's worship, and settled our civil government, one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity; dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust.'

"That describes the narrow limits of Harvard courses of study in the early days. It was founded for the education of the ministry. Its students, like those of all institutions of the time, were limited principally to the study of mathematics, the Bible, and the humanities. What a change has come since those early days! Now a college course includes all that goes to offer a liberal education. There have been added extensive courses in history, economics, philosophy, and natural science. Courses in the arts and in manual training are also considered in place in a modern college curriculum. Such variety of courses brings the student in touch with almost every phase of domestic, religious, industrial, and political life.

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"It has come to be a truism that the Christian college is adapted to produce the well-rounded, symmetrically developed individual. If the student is inclined to live the life of a hermit, the college imposes social obligations upon him that this native disposition may be overcome. If he is a scoffer at religion, the college will teach him that religion has played a most prominent part in every civilization, whether pagan or Christian. If he has little appreciation for our great free institutions, the college will teach him that they have been bought at a great price, and preserved at the cost of our fathers' blood. The college will round him out into a typical American citizen, who belongs to the aristocracy of a liberal culture.

"Thus in this rounding-out process the college has come to be a great coöperative institution, working with every other institution fundamental to society, for the development of the individual and for the onward and upward progress of humanity. There are many such institutions, and the college coöperates with them all. For its chief aim is not to promote scholarship, as some might define it, but rather to *train* men, which is by far the higher motive. It is only occasionally that one who masters the college course gives himself to the promotion of scholarship. But everywhere, in every walk of life, are to be found those who are prominent and useful in society because of what the college has done for them. The great aim of the college, then, is to prepare the youth to bear nobly and successfully the great responsibilities of life.

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"It is in the carrying out of this great purpose that the college coöperates with the Christian home. Every writer or thinker along the lines of social science regards the home as resting at the basis of all society. We can have no high civilization without it. . . . O, I know that no one can take the place of mother! She will follow her boy to prison and the gallows, standing by him

though all the world forsake. It was the mother of Jesus who, weeping, followed him to Calvary. Thomas Carlyle voiced the sentiment of the worthy child when in his old age he cried: 'O pious mother! kind, good, brave, and truthful soul as I have ever found, and more than I have ever elsewhere found in this world, your poor Tom, long out of his school-days now, has fallen very lonely, very lame and broken, in this pilgrimage of his; and you cannot help him or cheer him by a kind word any more. (But) from your grave in Ecclefechan kirkyard yonder you bid him trust in God, and that also he will try if he can understand and do.' This is the power of the mother over the child grown old. And it is the ideal for the college in its attitude toward the student.

"This attitude is one of implicit confidence in the child. The boys at Rugby used to say, 'We must do the right thing, for Arnold believes in us.' And Tom Brown and his friend East were transformed from worthless, idle boys, whose chief employment was the instigation of some new prank, into a high type of noble manhood because Arnold believed in them. Discipline was not neglected. Time after time were they flogged for such tricks as wading the river to fish on the forbidden side or for writing their names on the hands of the big clock. But the day came when all the dormant manhood that lay in their boyish hearts clamored for expression because they did not want to disappoint Arnold.

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"Long years after, what intense grief when Arnold died! Tom was out of school. With some friends he was on a fishing excursion. When one read from a paper that Arnold was dead, a heavy weight rested on the heart of Tom. His pleasure was gone. Overcome with grief, he made his way to Oxford and to Rugby. Finding the keeper of the chapel, he took the key, and went silently and reverently to the place where they had laid the dead. Was Arnold gone? The world seemed suddenly to have changed. And there, alone with his thoughts, he poured out his grief in a flood of tears.

"Another institution, fundamental to society, with which the college coöperates, is the Christian church.

"Both seek to develop the immature into a high type of Christian manhood and womanhood, and to maintain such an atmosphere in society as will contribute to high ideals in thought and to noble deeds in conduct. Out from the Christian college into the active work of the church go the young men and women who have the vision of the church's great endeavor. They have caught step with its onward progress, and are carrying out the sublime idea of Christian stewardship.

"The church is seeking to promote a widespread knowledge of the Holy Scriptures. But in this it must fail unless aided by the college.

"We have been engaged in recent years in studying about the Bible, to the neglect of the Bible itself. It is important to know whether Moses wrote the five books attributed to him, but it is more important to know something of the contents of the five books. It is important to learn if possible whether the story of Jonah is a fact or fiction, but it is more important that one be familiar with the story itself.

"All honor to the men who in these last days have been subjecting the Bible to the severest tests of literary and historical criticism! Let us have no sympathy with those who cry heresy at the sound of every opinion which departs from the traditions of the past. A broader and deeper foundation for our faith in the Holy Scripture is being laid. When this Book of books emerges from

the storm of controversy through which it has been passing for the last quarter of a century, it will be a new book, and a new revelation to the world. We do not wish to be understood as opposing in any sense this study about the Bible. We only say that over against this there is to be a reaction, and in this reaction the college should play an important part. Let the Christian college make this great library of ancient literature, with its parables and its proverbs, with its story and its song, with its precept and its poetry, so attractive that it shall be an open book instead of a closed and dust-covered manuscript.

"Again, the college is efficient in its coöperation with the state. The men who have been our leaders from the very beginning have been college men. It is said that, except for the influence of Harvard College in the affairs of New England statesmanship, the American Revolution would have been delayed by half a century.

"Of the fifty-six signers of the Declaration of Independence, forty-two had a liberal education. Three members of the five appointed to draft the Declaration, Jefferson, Adams, and Livingstone, were college-bred; thirty-five of the fifty-five composing the convention of 1787, which framed the Constitution, had the advantage of a classical education. The men most active for its adoption were trained at college. Of our Presidents, seventeen were college graduates; and of our Vice-Presidents, fifteen have graduated from higher institutions of learning.

"But more than all this, it is highly significant that most of the leaders in every great modern industrial enterprise are college men. Manual training is playing an important part in our great system of public education. From kindergarten to college the boys are being trained to work with their hands. The time is not far distant when at least no preparatory school will be accounted complete in its equipment without this provision for manual training.

"The college coöperates with the state by infusing into its student body a noble and intelligent patriotism. The college has not interpreted the word 'country' as meaning so many square miles, but rather that it means justice for all; help for the weak; sympathy for the oppressed. The college seeks that toleration of opinions might become common among all men. Its great aim is to uphold the ideas of simple democracy."

The Science of Religion—Its Value

By REV. GEORGE HEBER JONES, D.D.

[IN THE CHRISTIAN STUDENT for February, 1905, there was published, by special request, a postgraduate course of study for ministers. Following its publication, there were a number of requests that there might be added a course on comparative religions. Shortly thereafter the editor of THE CHRISTIAN STUDENT became acquainted with the Rev. Dr. George Heber Jones, of Korea, and, learning of his great interest in and careful study of the subject, requested him to contribute an article, and to accompany it with an outline course of reading. The same follow herewith. Many readers of THE CHRISTIAN STUDENT will be deeply interested.—*Editor.*]

The nineteenth century has brought about a remarkable extension in the knowledge of man. Hitherto unexplored fields have been opened up, and unexpected sources of knowledge discovered. The list of sciences has become so extended that it is now impossible for one man to master them all, while the old

sciences have been so broadened and deepened that it is possible to specialize and become a master scholar in any one of them. Among the most interesting and remarkable of these new sciences is the Science of Religion which dates from quite recent times. As it is understood to-day, it is separate and distinct from theology, which is restricted to the teachings of Christianity, and deals with the ultimate and perfected forms of the final religion of the human family, while the Science of Religion deals with the religious phenomena of man, as manifested in all nations throughout the history of the human race.

The late appearance of this new science is but a tardy recognition of the fact that the vast amount of phenomena attending the religious life of man, outside the Christian pale, is capable of investigation and classification. Until quite recent times, this great field was regarded among Christian scholars as a forbidden land in which one ought not, or need not to venture. The feeling seems to have prevailed that to recognize the non-Christian faiths of man, as containing anything worthy of investigation, was a kind of treason to our higher faith. For many years Christian scholarship was under the sway of the spirit manifested by the old Roman Catholic propagandists, and expressed so impressively by Milton, who regarded all the life of man outside the Christian faith as diabolical in its origin and tendencies. To Milton the gods worshiped by the heathen peoples were those princely dignitaries who once lived and reigned in Heaven's high plain, but through foul rebellion fell from their beatific state and caused all memorial of them to be blotted from heaven's muster roll. The very names by which a heathen man calls his gods are but aliases by which these gods have deceived the sons of Adam,

"wandering o'er the earth,
Through God's high sufferance for the trial of man
By falsities and lies the greatest part
Of mankind, they corrupted, to forsake
God, their creator and the invisible
Glory of him that made them, to transform
Off to the image of a brute, adorned
With gay religions full of pomp and gold
And devils to adore for deities.
Then were they known to men by various names
The various idols through the Heathen World."

Whether this conception of Milton's be regarded as inspired or uninspired, it has been the expression of an attitude toward the man of the Heathen World, which looked upon his religious life as unworthy of serious thought. The last quarter of the nineteenth century saw this attitude very materially altered.

In approaching the study of the religious conditions prevailing in the heathen world, a fundamental distinction to be borne in mind constantly is that which exists between the religious life of the people and the theoretical expression of that life in the various cults of faith. The life of the people in its religious manifestations, is not confined to any one or all of the cults they follow, but is immeasurably broader than they. Take in illustration, Confucianism, the best of the ethnic faiths; it fails to touch large areas of Chinese religious life, while on the other hand, some of its tenets are a dead letter among Confucian peoples. The Science of Religion recognizes this distinction, and does large service in proposing to investigate, collate, and organize not any one system of religion in particular, but the whole range of religious phenomena in the life of man.

It is into this world, with its underbrush of primitive and savage beliefs,

and its stunted growths of ethnic faiths, that the wide activities and venturesome spirit of modern scholarship has pressed its way. It is recognized to-day, that Christianity has nothing to fear from this full recognition of the past religious life of man, while our personal apprehension of the truths of Christianity may be greatly enlightened and strengthened by what we can learn from that other religious world beyond the pale of Christian light. However bad may be the spiritual condition, man has been dealing perpetually and universally with a religious nature, with which God originally endowed him. Devoid of the noon-day glories of the Christian revelation, he has gathered his religious lore and experience into various cults of religion which we for convenience will call ethnic faiths, and while much is imperfect, temporary, and false, yet hidden away in the great ethnic faiths of men are religious illustrations, correspondencies and analogies which can all be made contributory to the clear apprehension of the value and truth of Christianity. Many remarkable though indirect testimonies to the universal blessedness and value of Christianity await our discovery there. The heathen world must go through the same process as did our ancestors, and its people, in accepting Christianity, must pass it through their own hearts and lives, and make it apply to their peculiar conditions. Born and educated under different influences from those which prevail among us, and influenced by different philosophies from those which we hold, heathen people will approach Christianity from a different angle of vision from that which we occupy. Their natures, when touched by the spirit of God, will break forth into spiritual harmonies which will add many sweet notes to the universal religious refrain that shall ascend from earth, when all nations acknowledge the sway of His Son. Heathen people have spiritual intuitions which need only the Christian environment in order to develop into full fruition and bring forth a rare contribution to the sum total of Christianity. Even now their lives untouched by Christianity, and pronouncedly unchristian as they are, afford many justifications for the terms in which religion addresses itself to man. As the student approaches that great world of religious thought which we call pagan, he is conscious of vast shadowy outlines of moral order which await the fuller revelation of the perfected structure of man's religious life, in the Christian faith. In view of these facts, any organization or apparatus which will open up this religious world, and classify its phenomena for us, must have a large value. For it shows us the background, against which, in divine providence, Christianity is set.

Christianity is justified furthermore, in utilizing the Science of Religion in order to lay under tribute these religious faiths of man. To limit the area of testimony and proof which we may marshal in defense of the fundamental propositions of Christianity, to certain historic facts and certain familiar regions, while ignoring that large world of experience under the ethnic faiths, will result in the loss of whole realms of religious evidence and testimony whose value is above estimate. The primary facts of consciousness are our chief court of appeal, when proving the truth, and these facts—whether found in contact with divine revelation or laboring on in obedience to initial natural forces; whether following a true channel Godward, or false channels to a moral and spiritual limbo of Nowhere—should be recognized. The Science of Religion is therefore making a real contribution to Christianity by its recognition of the fact that religious experience has not been confined to European peoples, but is the greatest and most universal expression of life of which science has any knowledge. It puts us in possession of indubitable proof of the fact that not

only is the human race a unit, but its religious problems bear marked signs of similarity. It shows us how the soul of man has struggled on in its weakness, and yet in obedience to its high aspirations; of its reaching out after the Supreme Being; of its struggle with sin and imperfection; of its hope, fear, gratitude, and love; of its problems and difficulties. The African and the Asiatic have grown up in the midst of a different environment from that which surrounds us, and have approached the problems of the soul life from different angles of vision from that of the European, and the testimony of their consciousness, and the facts of their experience, are as much a part of the religious history of the human race as is ours. Christianity has nothing to fear from according recognition to this great fact, while our apprehension of Christianity, its divine origin and character, its complete solution of man's moral problem, its full and satisfactory provision of all his needs, and its peerless and imposing character, has much to gain. "For Christianity, what better proof can be asked than its profound, unbroken, multiform harmony with the laws on which the universe is built, with the facts of history, and with the unbroken spiritual experience of the race; a harmony which is expressed in a thousand forms and can be verified in a thousand ways." (Fitchett: *The Unrealized Logic of Religion*.) So when we are tempted to ask whether a black heart, encased in a black skin, and foul with the vices of heathenism can have any lesson for us; whether a good thing can come out of the Nazareth of a dull brain, haunted by an imagination made brutal by ages of carnality; let us remember that in God's sight, every such heart is a harvest field with soil in which are hidden away all the spiritual chemicals necessary to a splendid harvest. When crossing the uplands of the Rockies in Utah, one is impressed with the desolation and loneliness of the scene, the great rugged hills, the arid plains that are waterless, treeless, birdless, and songless, and one feels—this is a desert, uninteresting and useless. Yet, that very soil in its chemical richness is the marvel of the world. Only turn on the water and cause it to flow through the land, and it will bloom and blossom like paradise itself. This is a parable of the great heathen world. Morally it is now barren and desolate, but turn on the water of life that flows from the throne of God, and it becomes a very garden of the Lord.

This is the new estimate of man's religious life, held clearly and distinctly by the leaders of Christian missionary effort to-day, and unconsciously or at the most in a dim and shadowy way, by many of the students of the Science of Religion. Doubtless the most important factor in securing recognition of the religious life of man, and the organization of its phenomena into a science has been that of Christian missions. Professor Morris Jastrow, Jr., whose contributions to the Science of Religion give him a preëminent place among our American authorities, and whose book, *The Study of Religion* is invaluable, apparently undervalues their service to science, because one of them misled Lubbock into the belief that there were tribes devoid of all idea of the deity. It is hardly fair to judge the entire class by one incident of this kind. Even college professors could hardly stand the test of being made responsible as a class for all the vagaries of individual members of their profession. It is not too much to claim that the Science of Religion is in a certain sense the by-product of Christian missions. The investigations of missionaries abroad have thrown great light upon the religious faiths of man, and have resulted in a new interest which otherwise was lacking. The work of the missionary has brought him into contact with the religious life of non-Christian peoples in a manner not the case with any other man. He lives and associates with these people; he studies their

language in order to be able to communicate with them, and thus becomes possessed of much that it has to teach concerning their thought life. He knows the social, political, philosophical, and commercial economies which dominate them. He is acquainted with their customs and folklore, their history and science; he touches the entire fabric of their life. He has pioneered a way which scholarship was not tardy to follow into the very heart of religious life under ethnic faiths, and made possible the present amplitude of data which we possess. At the same time, it is also true that the Science of Religion is not dependent solely upon missions for its data. Full recognition should be accorded other agencies. One factor which has contributed in no small degree to the development of this science, has been the new and closer relationship of Christian nations, along political and commercial lines, with heathen peoples, which offered opportunities scholarship has not been slow to follow. The marvelous development of facilities for communication has also made smooth the way for investigators. So to-day, that which fifty years ago was almost a closed world, wrapped in mystery and lying beyond our touch, has become an open world to us.

Max Müller stands deservedly at the head of the list of scholars who have created this new Science of Religion, though there were some before him and splendid intellects have followed—scholars like Tiele, Chantepie de la Saussaye, Reville, Tylor, Menzies, Jevons, Jordon, Jastrow, and Warren, who have dealt with the general and philosophical aspects of the study; while special experts, such as Douglas, Sir William Muir, Monier Williams, Rhys Davis, Griffis, Aston and Ellenwood, Legge, Edkins, and Faber have put us in possession of the facts concerning separate faiths. This literature produced by these men is already rich and most instructive. This literature will increase. That part of it which deals with more general and philosophical aspects is probably weak in that the writers have confined their treatment to the sacred books of the ethnic faiths, and unconsciously have placed interpretations upon their teachings not held by the people who follow those faiths to-day, and which it is doubtful were held by the original teachers themselves. But men like Dennis, in *Christian Missions and Social Progress*, and Griffis, in *the Religions of Japan*, are applying a healthful corrective. In some of the best European universities this Science of Religion is regarded as an important part of secular education, and distinguished men fill its chairs in their faculties. The time is coming in America, also, when this new science will have its chairs in the faculties of all our principal universities. If great church colleges would take it up, they could make the whole trend of this study favorable to Christianity, and keep it from becoming imbued with a spirit of unfriendliness and rivalry with our faith. Its study even in a private way, however, will be helpful to the student of missions, seeking a better understanding of the situation in the religious world; to the candidate for the mission field, desirous of practical and complete equipment for his work, and to the pastor at home, anxious to strengthen his presentation of the content of the Christian faith.

There are a number of features which contribute to the value of this new science. It opens up the religious phenomena of man's history to a careful and sane investigation, tabulating for us a mass of most instructive matter. It clears a path for us through unexplored territory, preparing for us maps and charts. It contributes to a better understanding of our fellow-men. It seeks to find the real philosophy lying back of their actions and their religious propensities. It also stands for a larger sympathy with men in their struggle to reach higher levels of life. It serves to evidence the high value of certain fundamental truths

of the Christian faith by exhibiting them as a part of the universal thought of the race. This science is therefore creating a new apologetic for the great fundamental principles of the Christian faith, which is simply invincible. It gives indirect testimony to the supreme character of the Christian faith. It shows us in all the detail of scientific and historical investigation, the real background against which Christianity stands. It furnishes a conclusive answer to the infidel by demonstrating that the idea of a Supreme Deity is a part of the universal intellectual equipment of man, and also brings testimony to a universal experience of God by man through Providence. It provides unanswerable arguments against the materialist by showing that the thought of continuity after death is also a feature of man's universal soul equipment. It has a powerful appeal to the agnostic by showing him to be so hopelessly in the minority that antagonism becomes a species of persiflage.

Dealing as it does with the history, philosophy, and comparison of religion, it offers attractive fields of investigation to all students. The literature is so extensive, it is with diffidence that I venture to recommend particular works. However, I would suggest the following which will be helpful in pursuing these studies, and which may all be secured through our Book Concern at New York. These works represent the several schools, including those with whom we are in agreement, and those with whom we disagree. It is always well to hear both sides of a question in order to possess on the one hand the best possible presentation of your own side, and on the other to know the ground and methods of those in opposition.

COURSE OF READING IN THE SCIENCE OF RELIGION

The Study of Religion.....	<i>Jastrow</i>
History of Religion.....	<i>Mensies</i>
Introduction to the History of Religion.....	<i>Jevons</i>
Comparative Theology.....	<i>Macculloch</i>
Oriental Religions and Christianity.....	<i>Ellenwood</i>
Religions of the Mission Fields.....	<i>Student Volunteer Movement</i>
Confucianism and Taoism.....	<i>Douglas</i>
Buddhism	<i>Davis</i>
Shintoism	<i>Aston</i>
India's Problem, Krishna or Christ.....	<i>Jones</i>
Fetishism in West Africa.....	
Life of Mahomet.....	<i>Muir</i>
The Koran	<i>Muir</i>
The Religions of Japan.....	<i>Griffis</i>

REFERENCE BOOKS

Comparative Religion.....	<i>Jordon</i>
Manual of the Science of Religion.....	<i>La Saussaye</i>
Outlines of the History of Religion.....	<i>Tiele</i>
Philosophy of the Christian Religion.....	<i>A. M. Fairbairn</i>
Missions and Social Progress.....	<i>Dennis, 3 vols.</i>
The Religions of India.....	<i>Hopkins</i>

What One College President Thinks About Present Day College Athletics

[DR. M. H. CHAMBERLIN, of McKendree College, is, for his years, one of the youngest college presidents in this country. In his annual report to his board of trustees he had the following to say about college athletics as carried on at the present time. Dr. Chamberlin has promised an article on "Vital Problems of College Administration" for THE CHRISTIAN STUDENT at an early date. —Editor.]

"In what we have said concerning the college curriculum, it will be observed no mention is made of athletics, for the reason that it has no proper place in that category. It is a mere incident to college life. While that should be its true status, it is nevertheless a fact that in some of the larger universities, as well as many of the colleges, the incident is fast becoming the dominant factor with a large portion of the students in such institutions.

"The pretext used by the adherents of the more strenuous sports in college life are as fallacious as the sports are reprehensible. The plea long used in defense of that most indefensible game of foot-ball to the effect that it gives the needed exercise for the promotion of the highest type of physical development and is the most successful method of creating college spirit, was very effectually ventilated during the discussion of that subject last fall by the public press as well as the college authorities. In spite of the fact that the tendency of the press the country over was emphatically adverse to the game, and its barbarities were so mercilessly exposed, there were no good faith ameliorative rules adopted for the government of the gridiron, the season closing with 27 deaths and 140 persons seriously disabled by broken limbs and kindred—I will not say accidents—occurrences. Granting for the sake of the argument that this particular form of exercise promotes the highest type of physical development, an institution that permits it is placed in the stultifying position of giving special privileges to the welfare of eleven of its students at the expense of all the others who have greater needs of its advantages than the stalwart few who have been gathered together as a team by some ambitious, high-priced coach after raking the entire country as with a fine-tooth comb to secure the most effective material.

"As for the college spirit, it must be admitted that the argument in favor of such form of cruel sport is well grounded if the chief object of the institution of learning is to promote so-called physical culture at the expense of human life and the broken bodies of contestants. Serious as are the consequences named in connection with his so-called sport, President Eliot, of Harvard College, names the above indicated evils as the smallest part of the objectionable evils of foot-ball, stating, in substance, that it is a fight; that it promotes commercialism, professionalism, coupled with bad faith, deceit and 'anything-to-win' tactics, thereby giving to both the prize fight and the bull fight places of moral respectability outstripping that of the game we are discussing. The above suggestions touching foot-ball are our warrant for recommending its unconditional abolishment.

"It might be said in this connection that the abuses found in all college games may be traced to their intercollegiate character. The stimulus of rivalry in contests purely physical between teams of different institutions, where less than a dozen of contestants are engaged on either side, infects the whole body of students; train loads, in many instances, go as 'rooters' and representatives

of their respective institutions, until demoralization in college work proper follows, while the victors are welcomed home with demonstrations which, in many instances, are a violation of state and municipal law, both civil and criminal. An illustration of this spirit was quite recently exemplified by the Michigan students, who celebrated the victory of its base-ball team over that of Pennsylvania University with a series of all-night revelries, wherein two thousand students paraded the streets, breaking into the dancing academies, taking possession of the midnight trolley car, dismissing both motorman and conductor, in the meantime dismantling the car, blockading the track and overpowering the interfering police. That is 'college spirit,' as illustrated in intercollegiate games. It is this spirit which leads to hazing, breaking into property, keeping ferocious bulldogs, supporting automobiles and other like dissipations as modern fads in many of our institutions of learning.

"The terrorizing of candidates for initiation into some secret fraternities by binding them to railroad tracks, to be ground into pieces by the passing of an unexpected train; their immersion in cesspools and forcing them into deep waters, with tragic results, and kindred barbaric customs, are all of the same piece of lawless cloth.

"All these things are indulged in under a system of college ethics which the public is expected to condone on the plea that they are mere college pranks.

"It is no extravagance to say that many of our institutions of learning are schools of anarchy. Anarchy is disobedience to law, and, as before stated, the infraction by students of both the civil and criminal code are not uncommon practices.

"If our colleges are to be schools where sound learning is to be dispensed and character made, all such lawlessness must be uprooted. The interdiction of intercollegiate games would go far toward curing all these evils, and their abrogation before they become established factors in our college life, it is believed, would prove fruitful of beneficial results. Some institutions have adopted this policy with the very best results; have made themselves popular in the eyes of the people, for the reason that parents feel their children will be safeguarded under such regulations from many of the most dangerous influences with which many of our colleges are compelled to contend because of their reprehensible practices.

"As a further word on this general subject, may not the question be soberly asked: 'Are not the examples set by many of our institutions in permitting, in some instances fostering, such condemnable practices, the inspiring cause which leads the non-college youth of our country to such infractions of the law as result in the filling of the jails and penitentiaries with victims?' It is a noteworthy fact that, of the five leaders arrested a few weeks ago for the massacre of negroes in Springfield, Ohio, the eldest of the number was but twenty-one years of age, while in the city of the same name in Missouri the moving spirit in the slaughter of the same unfortunate race was a lad of sixteen years.

"I do not wish to be understood as being opposed to athletics. Physical culture is important and field sports on a home field are not to be discouraged."

A Glimpse Into Some Recent Books

GOOD SUMMER READING

My boys sometimes get discouraged, and I say to them: "Go out and do something for somebody. Go out and give something to somebody, if it's only

a pair of woolen stockings to a poor old woman. It will take you away from yourselves and make you happy."—Joseph Jefferson, by Francis Wilson.

"What counts is the good life: there is no other worth living. But whatever is good, is good abstract, goodness isolated and unrelated, does not exist. Goodness implies a goal, an object, a something on which to expend its energy. The good life is the life that reaches out, that fulfills itself in administration to other lives. The life that counts is the life that serves; the life that counts most is the life that serves most."—*The Life That Counts*, by Samuel V. Cole.

"The broad principles of art are much the same all the world over; but it is between the lesser artists of Japan and the myriads of comparatively unknown artists of Europe that there is so great a gulf fixed. Japanese minor artists are artists indeed. Our minor artists are, I fear, anything but artists. The veriest Japanese craftsman is an artist first and a tradesman afterward. Ours is a tradesman first and last and altogether; and even as a tradesman he is, I fear, a failure, for the honest tradesman has at least something worth the selling, while our men—the jerry builder, the plumber, the furniture maker, and the carpenter—give in return for solid money an article which it would break the heart of the merest artisan in Japan to put forward as the work of his hands. But perhaps nowhere is the difference between European and Japanese art so sharply accentuated as it is in the teaching of it in the great schools of the East and of the West. We Westerners are taught to draw direct from the objects or model before us on the platform, whereas the Japanese are taught to study every detail of their model, and to store their brains with impressions of every curve and line, afterward to go away and draw that object from memory. This is a splendid training for the memory and the eye, as it teaches one both to see and to remember—two great considerations in the art of drawing. You will often see a little child sitting in a garden in Japan gazing attentively for perhaps a whole hour at a bowl of goldfish, watching the tiny bright creatures as they circle round and round in the bowl. Remarking on some particular pose, the child will retain in its busy brain, and, running away, will put down this impression as nearly as it can remember. Perhaps on this first occasion he is only able to put in a few leading lines; very soon he is at a loss—he has forgotten the curve of the tail or the placing of the eye. He toddles back and studies the fish again and again, until perhaps after one week's practice that child is able to draw the fish in two or three different poses from memory without the slightest hesitation or uncertainty.

"It is this certainty of touch and their power to execute these bold, sweeping, decided lines that form the chief attraction of Japanese works of art. Their wrists are supple; the picture in their minds is sure; they have learnt it line for line; it is merely the matter of a few minutes for an artist to sketch in his picture. There are no choppy hesitating lines such as one detects in even the finest of our Western pictures, lines in which you can plainly see how the artist has swerved first to the right and then to the left, correcting and erasing, uncertain in his touch. The lines will probably be correct in the end; but when the picture is finished his work has not that bright crisp look so characteristic of the Japanese pictures."—*Japan: A Record in Colour*, by Mortimer Menpes.

"For the first and the last word with reference to John Wesley must be that he was a man of religion. The deepest secret of his success was his faith in God. Without love of man, such a life of unselfish devotion would indeed have been impossible; but without faith in God, this love of man, even in the bravest souls, may lead in such a world as this to despairing pessimism. We must add faith to

our love, or we shall lose our hope. Wesley firmly believed that God would, and that therefore man could, mend and lift up this bad and broken world. He believed that every human heart, however encased in worldly conventions or sunk in grosser sins, is accessible to the divine grace; that every man will feel some impulse of response to the divine message of warning and love, if only he can be induced to listen to it. And so, not with a sudden flare of youthful enthusiasm, but with a steadfast, lifelong resolution, he gave himself to the work of winning men to righteousness, from the love of sin to the love of God. It was this faith in God, and the resulting confidence in the spiritual possibilities of humanity, that inspired his unflagging energy and lifted his life to the calm levels of heroism.

"And Wesley had little confidence in any other means to uplift and direct mankind, apart from this force of personal religion. It is true, as we have seen, that he was in advance of his age in his advocacy of measures to improve the moral and physical condition of society; it may perhaps be true, as the most brilliant of recent English historians has said, that the noblest result of the Wesleyan movement was 'the steady attempt, which has never ceased from that day to this, to remedy the guilt, the ignorance, the physical suffering, the social degradation of the profligate and the poor.' Yet we must insist that the Wesleyan movement was distinctly a religious revival. Wesley was no believer in salvation by education and culture, by economic and social reform. He accepted the declaration of the Master, 'Ye must be born again.' He did assert most positively—as the Master did—that a genuine religious life must be known by its fruit in outward conduct, and would admit no man to be a good Christian who was not also a good citizen. But he was convinced that the truly righteous life, the life that realized the best possibilities of human nature, must spring from that devout love to God which changes and directs and controls all a man's desires; and he knew that such a life is inspired and nurtured by influences supernatural and divine. Philanthropist, social reformer, he was first of all, and always, the preacher of personal religion.

"He was not a perfect man, and his followers then and since then have perhaps often idealized him. Yet among religious reformers where is there a nobler figure, a purer example of a life hospitable to truth, fostering culture, yet subordinating all aspiration, directing all culture, to the unselfish service of humanity? It were idle to ask whether he were the greatest man of his century. That century was rich in names the world calls great—great generals like Marlborough, great monarchs like Frederick, great statesmen like Chatham and Burke, poets and critics like Pope and Johnson and Lessing, writers who helped revolutionize society like Voltaire and Rousseau; but run over the whole brilliant list, and where among them all is the man whose motives were so pure, whose life was so unselfish, whose character was so spotless. And where among them all is the man whose influence—social, moral, religious—was productive of such vast good and of so little evil, as that exerted by this plain man who exemplified himself, and taught thousands of his fellow-men to know, what the religion of Jesus Christ really means!"—*The Life of John Wesley*, by C. T. Winchester, Professor of English Literature in Wesleyan University.

The Bible as an Aid to Self-Discovery

BY PRESIDENT HENRY CHURCHILL KING, D.D., OBERLIN COLLEGE, OBERLIN, OHIO

Has the Bible any pre-eminent place in bringing the man of the twentieth century to self-discovery? Especially, can it help him to that highest self-

knowledge that implies conscious relations with God? If so, it must be because in pre-eminent degree it makes available a wealth of complex experience, puts us in direct contact with the most significant personal life, and challenges our every power even more by the depth than by the breadth of its appeal.

It is worth noting, that *the question has been already tested for us in history*. It was the Christianity of the Bible that awakened men to real self-consciousness, made forever impossible the simple, satisfied attitude of antiquity toward life and the world, and compelled the bringing in of the modern romantic spirit. In the words of a great philosopher, "Christianity had demolished this calm self-sufficingness of the secular world" in which the ancient rested. "There began then to be developed, for the first time, that *personal consciousness* which thenceforward, with all its problems,—freedom of the will and predestination, guilt and responsibility, resurrection and immortality,—has given a totally different coloring to the whole background of man's mental life." Paulsen makes "the longing for the transcendent" one of the truths which "Christianity has engraven upon the hearts of men." "Antiquity," he adds, "was satisfied with the earth; the modern era has never been wholly free from the feeling that the given reality is wholly inadequate." Now, the Book whose influence has been thus sufficiently powerful to draw the decisive line of demarkation between the ancient and the modern worlds, and to awaken the modern man to that which is most characteristic in his consciousness, can hardly fail of pre-eminent power in bringing the individual to the discovery of himself.

No man, certainly, is likely to come to full self-knowledge independently of those influences which have streamed forth from the Bible. It suggests the laws of our life and it tests our powers in too concrete and telling a fashion to be wisely ignored.

The Bible is a *most deeply and broadly human book*; and so furnishes that appeal of complex experience so necessary to full self-consciousness. It touches unerringly the whole gamut of the deeper human emotions and aspirations, and embodies them in figures that mankind will not willingly let die. The experience of the race increasingly confirms the testimony of Lotze, who says even of the Old Testament, that "for the most faithful delineation of the *ever-recurring fundamental characteristics of human life*, . . . the Hebrew histories and hymns are imperishable models." And he adds, concerning this universal human appeal of the Scripture: "The treasures of classic culture are open to but few, but from that Eastern fountain countless multitudes of men have for centuries gone on drawing ennobling consolation in misery, judicious doctrines of practical wisdom, and warm enthusiasm for all that is exalted." A book with such breadth of appeal cannot fail to stir to larger self-consciousness any man who will face its phenomena with attention.

Moreover, it is of critical importance as an aid to self-discovery, that the Bible should be in such rare degree a *personal book*; for persons are chiefly stirred by persons. And the Bible is so instinct with life, that it is hardly possible to put the point of a needle into it anywhere without drawing blood. It brings us face to face with what must be counted the most significant line of personalities which history anywhere presents. And it is the great glory of the historical study of these later years that it enables us to see these prophetic men as living personalities, facing precise problems. Nothing so stirs and fructifies our own life, nothing so brings us to a glad sense of our own higher possibilities, as this appreciative and responsive sharing of the visions of the higher man. Like children, we grow best by trying to measure

up to things beyond our present capacity. And this splendid vision haunts us perpetually, until we have tried to make it our own in deed as well as in thought. We come to a new self-consciousness.

For it is only true to say, on the one hand, even of the Old Testament; that it is *the one great moral book of antiquity*. It is not a mere collection of moral aphorisms, but shows the developing moral sense everywhere, in everything. Character is really the supreme interest in this book. Among all the ancient peoples in truth only the Jews have the modern sense of sin, and the Bible is, in this particular, the only ancient book with a really modern tone. Compared with these sober Jews, even the gifted Greeks are but playing children in their sense of sin and character. This clear and constantly-developing ethical tone marks out the Bible distinctly from all other ancient books.

And when one passes to the New Testament, this powerful ethical impression is only increased. One may well say with Sabatier: "What other book like this can awaken dumb or sleeping consciences, reveal the secret needs of the soul, sharpen the thorn of sin and press its cruel point upon us, tear away our delusions, humiliate our pride, and disturb our false serenity? What sudden lightnings it shoots in to the abysses of our hearts! What searchings of conscience are like those which we make by this light?" And all this means that in sober fact we must concede to the Bible unrivalled power in bringing a man to moral self-consciousness.

Even the Old Testament is the one great *religious* book of antiquity. For the actual life of the civilization of this twentieth century, amongst all the ancient world's religious books, only the Bible is of prime significance. These Old Testament writers have been, as a matter of fact, among all the ancient writers, the world's great spiritual and religious seers.

And if this can be said even of the Old Testament, how much more is it true of the New, with its vision of the supreme personality of Christ. For self-discovery, this is most significant. Just so surely as religious interest is deeply laid in the very foundations of man's nature, just so surely as religion is the supreme factor "in the organizing and regulating of our personal and collective life," just so surely as it brings us into the highest personal relation of which we are capable, just so surely as religion is thus the deepest experience into which a man may enter,—even so surely must that Book, which is the transcendent religious Book of the world, stir our whole natures as nothing else can stir them. For the unity of our natures makes it impossible that this highest appeal should be responded to without profound influence upon all the rest of our life. As does no other book, therefore, the Bible brings to consciousness the whole man.

As the record of the progressive seeking of men after God, and of the progressive revelation of God to men, moreover, the Bible offers peculiar help in the development of our own highest consciousness; for it enables us to *relieve, as it were, in our own personal experience this whole religious life of the world*, to apply thus to our own deepest life-problems a real historical method. And hardly any procedure could be more helpful in bringing us to intelligent consciousness of ourselves than this retracing of the most important steps in the working out of character and faith in the world.

But the Bible is all this, finally, because it is, above all else, *a book of honest testimony to experience*. Its supreme value lies just here. For the testimony of another is our chief road to enlargement of life. Most of all, it is

through such simple, honest witness that the New Testament puts us face to face with the redeeming personality of Jesus Christ. Whatever our theories about the Bible, it is not as compelling authority but as simple, honest witness, that the New Testament brings us emancipating power.

Now, this is the priceless and indispensable service of the Bible. And it is the more indispensable to the modern man the more deeply he has entered into the modern spirit. For the deeper our moral consciousness, the greater our sense of moral need. For the modern man who has awakened to full moral consciousness, many an ancient way of approach to God is decisively closed; and if he is to come into communion with God at all, it must be by a manifestation of God great enough to make certain both the holiness and the forgiveness of God. Now, it is just through this witness of the New Testament writers that we find in Christ for ourselves a fact so great, so transcendent, that we come back to it again and again with calm assurance, to find in its simple presence of the indubitable conviction of the spiritual world, of our own intended destiny, of God, and of His holiness and His love. Christ does not merely tell us these things; He does much more—He makes us able to believe them. He—and no other as He—searches us, humbles us, assures us, and exalts us at the same time. Only through Him do we come with assurance into the great convictions, the great hopes, and the great aspirations; and these measure us as does nothing else. Only through Him do we come thus to real consciousness of ourselves, in our sin and in our weakness, and yet in our majestic possibilities as children of the living, loving God. Only through Him are we brought into living communion with the living God.

To have sounded thus the depths of the Bible, is to have sounded, at the same time, the depths of our own nature. Here indeed "deep calleth unto deep."

From The Aims of Religious Education—Proceedings of the Third Annual Convention of the Religious Educational Association.

The Moral and Religious Qualifications of the Teacher

NATHAN C. SCHAEFFER, PH.D., LL.D.

State Superintendent of Public Instruction, Harrisburg, Pennsylvania.

For the purposes of this discussion teachers may be divided into three classes: To the first class belong those who never miss an opportunity to sneer an attitude of indifference on the subject of religion; to the third class belong those who are in sympathy with the religious life of their pupils, in spite of differences of creeds and customs. Under existing laws the first and second classes of teachers cannot be excluded from the elementary school; but the parent can shield his children from their pernicious influence by having them transferred to other schools, or by sending them to private schools. Perhaps the worst service which a teacher can render a child is to undermine its faith in the unseen and the divine, because he deprives it of the strongest solace and support in the midst of the trials and struggles of this life. A child whose attention is never turned from nature up to nature's God receives only a partial education.

In schools in which positive religious instruction can be given, the teacher should possess qualifications in addition to the sympathy which he should feel for the religious convictions of the child or of its parents. It is self-evident that he should have a clear conception of the truth to be taught. This is the first qualification. No professional school can ever escape the task of academic work.

The medical college must impart a knowledge of the different branches of medicine as well as the art of practicing medicine. The law school teaches a knowledge of the law as well as the practice of law. The theological seminary spends most of its time in imparting a knowledge of the Bible, of Christian doctrine, and of church history, and only a small fraction of the time in homiletic exercises and the preparation of sermons.

Much harm results from misconceptions of biblical truth. We sometimes hear the phrase "total depravity" used as if it signified that human nature is as bad as it can be. The church never taught this. "Total depravity" as used by the church fathers does not mean utter depravity; the doctrine of total depravity was formulated to combat a heresy which affirmed that the sinful tendency has its seat in the flesh, and hence only in the body; whereas the church in every age and clime has taught that the sinful tendency is found in the totality of man's being, and not merely in a part of his nature. One constantly hears at educational gatherings the phrase "total depravity" used to denote the utter depravity of man, which, if true of a human being, would put him beyond the possibility of redemption.

"Truth" was a favorite word of Jesus. A teacher whose favorite word is "truth" must have claimed the intellect for himself. He came not to impart scientific truth, nor any other kind of truth which man can evolve or discover for himself. It was his mission to impart revealed truth. A knowledge of the truth as it is in Jesus I would predicate as the first of the essential qualifications of the teacher of religion.

In the next place, it should be emphasized that no one really knows the truth as it is in Jesus until he has experienced that truth in his heart. Precept must be reinforced by example. The life of a preacher or a Sunday school teacher should give adequate expression to the religious truth which he seeks to instill into the minds of his hearers. Mere cant will not suffice. With unerring instinct children detect sham and pretense, and distinguish the genuine teacher from the one whose life does not harmonize with his professions.

Thirdly, it should be noted that there is a difference between knowledge and teaching power. Of Pascal it was said that his style was a garment of light. The same may be predicated of Jesus, who was the greatest teacher of all the ages, at least so far as moral and religious truth is concerned. He took the profoundest truths of time and eternity, and clothed them in a garb suited to the grasp of ordinary minds. Skill in the art of imparting religious truth can be acquired by care and study and prayer.

Finally, it seems to me that the method of Jesus has not received sufficient attention from those who would qualify themselves as teachers. The disciples were known from the fact that they had been with Jesus. They acquired from him something that lay at the foundation of their success. One sermon of Peter converted three thousand souls, whereas to-day it takes three thousand sermons to convert a single soul. The two disciples who conversed with Jesus on the way to Emmaus exclaimed: "Did not our hearts burn within us while he talked with us by the way and while he opened to us the Scriptures?" Those who listened to Peter on the day of Pentecost were pricked in their hearts, and instead of praising Peter's eloquence they asked: "Men and brethren, what shall we do?"

There are teachers whose advent means dullness and intellectual apathy. They cannot strike a light anywhere. The successful teacher kindles enthusiasm while he conveys truth; he reaches the heart whenever he touches the intellect,

and challenges the will so that men ask, "What shall we do?" and, having learned what to do, lose no time in doing it. This power to reach the deepest depths of the human heart, there to touch the springs of action, can be acquired from daily contact with Jesus. Like the early disciples, we should daily sit at his feet if we would attain the highest qualifications of a teacher of religious truth. —*The Bible in Practical Life, 1904.*

College Instruction in Religion and Morals

PRESIDENT GEORGE HARRIS, D.D., LL.D.

Amherst College, Amherst, Massachusetts.

THERE are three kinds of formal instruction in religion and morals possible to the college.

The first is instruction by regular courses in religion. In college the Bible can be studied from the historical and critical points of view. The teacher of to-day need not be cautious about modifying preconceived theories of inerrancy and infallibility, because students, for the most part, have no cherished theory of any sort. His work is constructive, to show the history of an ancient people, the growth of its literature, the development and significance of its ritual, the value of its contribution to true religion. It is important that educated men know the Bible for what it is: the greatest force in civilization. A curriculum is deficient which does not include the English Bible as a course of study, to be mastered as any history or literature is mastered, in scientific and spiritual apprehension. This course should be elective. The fact that every college has students who are not Protestants, that it has Jews, Catholics, even Japanese and Chinese, precludes a requirement of studying Christianity.

The history of the church and the history of Christian thought are suitable courses for colleges, although I should not be strenuous to provide them. The study of European history necessarily includes the history of the church and the history of doctrine.

The history of Oriental religions may be offered as a course of study. The best approach to the history of Asiatic peoples is through their religions. Indeed, their customs, civilization, and government cannot well be understood without such knowledge. Now that relations with the great nations of the East are becoming more intimate, there is a practical value in the study of their religions, even if there were less truth in them than there is.

The second kind of formal instruction is the part which the Bible and its religion have in other studies, or, at least, may have and should have. The literature of our own tongue is imbued with the thought and even the language of the English Bible. Some of the best literature is partly unintelligible to those who are ignorant of the Bible. Shakespeare, Milton, Browning, Emerson, Arnold, are felicitous in their allusions to Scripture. The classical allusions L'Allegro and Comus are traced to their sources; why not the biblical allusions in *Paradise Lost* and the Hymn on the Nativity? With Browning's *Saul* the story itself should be read; with the *Death on the Desert*, the story of John and of the Gnostic heresy. The nearest book of reference, constantly consulted in the study of literature, should be the Bible. Why should not portions of the Bible be included directly in literature courses? Why should not the sublime prophecies of Isaiah, the devotional and nature-poetry of the psalms, the meditations of John, the theology of Paul, the parables and precepts of Jesus, be as carefully studied as the poems of Homer and Horace, the orations of Cicero

and Demosthenes? The Bible is not so sacred as religion that it may not be investigated as literature.

Another study includes moral instruction—philosophy—inseparable from ethics. Every problem of philosophy has a bearing on life. What is philosophy but the theory of life? Nor can ethics be separate from religion. How natural that such courses as the following, taken from college catalogues, should be announced: The Philosophy of Nature, with Especial Reference to Man's Place in Nature; Fundamental Conceptions of Natural Science and their Relation to Ethical and Religious Truth; the Theory of Morals, considered constructively; Ethics of the Social Question; the Problems of Poor-relief; the Family, Temperance, and various phases of the labor question in the light of ethical theory. And these, from another catalogue, also under Philosophy; Metaphysics of Ethics; Objective Ethics; Philosophy and Evolution of Religion; Christian Apologetics; History and Exposition of Christian Doctrine.

The third kind of instruction is the religious services which are maintained. Religion should have a home and should be at home in the college. The college pulpit is a throne of power. The great preacher comes gladly to the college with the message of truth and righteousness. The student responds with all his heart, for the intellectual man is the spiritual man. If you should sit Sunday after Sunday in a college congregation, as I do, you would find students listening eagerly to preaching on the real, human Christ and on the service of man to man. Every college and university should, if possible, have its own pulpit. Daily services of Scripture reading, singing, and prayer make their impression. Students, at least, become familiar with the Bible read responsively or listened to.

Voluntary associations of students for religious culture, for Bible study, and for Christian service are, when rightly conducted, of great moral and religious power.

There is more practical religion in the colleges to-day than in any period of their history. Cant and pretense are not tolerated; irrational doctrine is discarded; but faith, hope, love, character, are exalted. The university and college should and may encourage, by teaching and by influence, sane, healthy, God-loving, and man-saving religion.—*The Aims of Religious Education, 1905.*

Aspiring Boston Newsboys

Boston has an association of newsboys which has begun to establish a fund for educating at Harvard one or more among them, and has raised already \$2,000 toward the necessary amount. This lively association has already been addressed by President Eliot more than once, and its latest step shows how full of high ambition these boys are. There could be, we gratefully believe, no more sterling proof of opportunity and of character in America than these self-supporting youths now give. In what other nation would a boy, born in poverty, earning each day his food and bed, set out cheerfully to pass the examinations of a great seat of learning, and, once in, to master to the full its manifold weapons for adding to the conquests of his life? Criticize it how we will, and should, we may well glow always for our land of the free. Now, as ever, since the pioneer's ax fought its battle with the wilderness, is it the home of Opportunity and of her daughter, Hope. Elsewhere through the country, no doubt, this effort of the Boston lads will lend an impulse to other boys, cheerful and brave, ready themselves to scale the heights of the most beetling fortresses that tower above their tiny forms.—*Collier's.*

CORRECTION

The names of dollar subscribers from Sugar Loaf Charge, N. Y. were, by error, omitted from the May number of The Christian Student; and the list from Trinity Church, Louisville, Ky., was credited to Centenary Church, Lexington, Ky. We now give due credit to these subscribers as follows:

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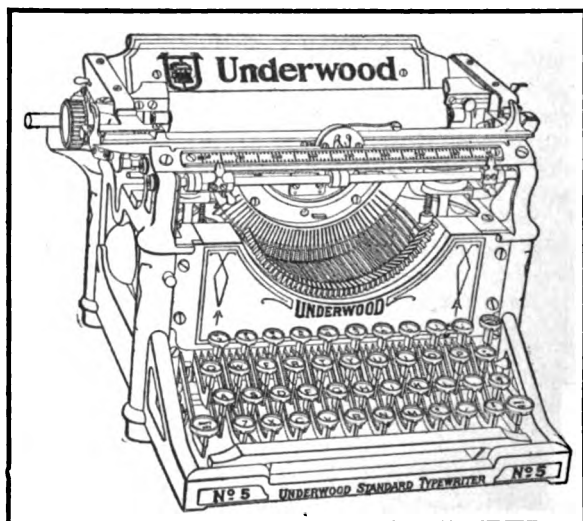
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WILLIAM F. ANDERSON, Editor



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The Woman's College of Baltimore

FOUNDED 1885 OPENED 1888

JOHN FRANKLIN GOUCHER, PRESIDENT

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Buildings The buildings are seven in number—three devoted to instruction and administration, three to residence. All are new, cheerful and commodious, erected particularly for their respective purposes and containing the conveniences devised by modern architectural science. They are heated from a battery of boilers and lighted by electricity from the new Power house of the College.

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The Woman's College of Baltimore, Baltimore, Md.

THE CHRISTIAN STUDENT

Vol. VIII

AUGUST, 1907

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Address all communications to William F. Anderson, Editor, 150 Fifth Avenue, New York

Baccalaureate Sermon at Nebraska Wesleyan University

BY CHANCELLOR D. W. C. HUNTINGTON, D.D., LL.D.

TEXT: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." (John 20. 25.)

The chancellor spoke as follows:

On the evening of the first Lord's day the disciples met in a private room, the doors being securely shut that they might escape the vigilant enmity of the Jews. Unexpectedly Jesus came and made himself known to them. "Then were the disciples glad when they saw the Lord." At this meeting two of their number—Judas and Thomas—were absent. Judas had gone to his own place, and Christian conferences were for him no more. Why Thomas was not present we are not told. Possibly he thought all was over so far as Jesus the Messiah was concerned. The ten who were present bear to him the message—"We have seen the Lord." Surprised at the announcement, he refuses to believe, and demands further evidence. He expresses no suspicion that his fellow disciples are intentionally deceiving him, nor does he intimate that they are themselves deceived. It was simply difficult for him to accept the testimony of his brethren to a fact so strange and astounding as the resurrection to life of one whom he knew to have died. He does not claim to know more than his brethren, nor to be more honest than they. There is no evidence that he thought himself more capable of weighing evidence than others, but hardly knowing why he refused to accept the testimony of his fellow apostles, he insisted that before he would believe, he must see and identify Jesus for himself. His brethren evidently believed him sincere; they treated him kindly, and on the following Sunday evening he was with them. The evidence he had demanded was granted him, and the honest unbeliever exclaimed, "My Lord and my God," dismissed his doubts and became a believer. He doubted well and then believed forever.

The reasons for the temporary unbelief of Thomas are not hard to find. They were not in any unwillingness on his part to know the truth. He was sincere in his unbelief. On the other hand, they were not in the insufficiency of evidence. The testimony of ten men, all of whom were well known to him; men in whom he reposed the utmost confidence; all stating what they saw and heard; all agreeing in what they said, would, in any other matter, have satisfied even Thomas. It is true that the event to which they bore witness was strange, and to Thomas astounding. It was far more difficult of belief then than now. To us who know that God is the life of all that lives, and that his presence and energy are just as necessary to the life of a living man as to his resurrection from the dead, it should not be difficult to believe in resurrection.

We have only to suppose a worthy moral end to be served by it, and resurrection becomes, not only possible but probable. The difference between a natural event and a miracle is not that nature does the one without God, while God does the other without nature. God is equally present in both; the one being his usual method of working; the other his unusual procedure. This relation of God to nature was not, however, in Thomas's religious thinking. He was fast in Jewish externalism. "Lord we know not whither thou goest, and how can we know the way?" was his response when Jesus said, "I go away." Then he was of a cast of mind which inclined to doubting. He looked on the dark side of things. "Let us go that we may die with him," he said to his fellow disciples when Jesus proposed to go to Judea where the Jews had recently sought to stone him. This pessimistic bent led him to doubt without really knowing why he doubted. It is to his credit that he was serious and honest in his doubts. He was no scoffer. He was not indifferent to religious truth; he was thoughtful; he asked reasons; he sought light, and he found both.

This subject suggests a question which is of greater importance to us than the unbelief of Thomas. There are sincere unbelievers still. After two thousand years of Christian history, there are those who say, "Except I have further evidence, I will not believe." Why do they disbelieve? Do they imagine that, for twenty centuries, Christians have been engaged in a gigantic scheme to spread an imposture? Certainly not. Do they think themselves superior in ability and more thorough in research than the representatives of the Christian faith? They would blush to make this claim, and yet they disbelieve or at most but half believe. Most of you will say that you have passed the point of doubt; that you rest assured in your Christian belief. Not unlikely there sit with you those who cannot say this without mental misgivings. Their belief is hesitant, disturbed, and intermittent. They doubt the validity of Christian truth, but doubt also the reasonableness of their own doubts. Why this eclipse of faith? Why do any of you ever call in question the essential truths of Christianity? Why do you echo the unbelieving query of the Hebrews at the smitten rock—"Is the Lord among us or not?" Why do you ever take up this history of God in the world and wonder if it is really the Book of God? Why shy at the facts of spiritual being as if they were less real than objects of sense? While there may be one fundamental reason for this hesitating unbelief, the immediate causes are likely to differ in different minds. To point out some of the facts and conditions which naturally lead to this unbelieving attitude toward Christ and Christianity is our present purpose.

1. There is a transition period in the life of every thoughtful person during which his earlier religious teachings are called up for personal examination. A developing mind is not at rest until it grasps for itself the reasons for its faith. It is well that this should be the case, for beliefs merely inherited sit loosely upon us and generally fail to produce deep and controlling convictions. Such a stage in the religious life of a young man is critical, and it should be respected. It is no sure sign that he is swinging away from his religious moorings because he inquires concerning the foundations of his father's faith. He may be on the way to a firmer grasp of essential truth. If he makes this passage from tradition to personal conviction guided by a supreme regard for truth, and with the spirit of honest investigation, he will reach deeper convictions and a broader and more restful life. On the other hand, if he moves into this questioning period, not with the caution of thought, but with the rashness of impulse; if his

object is not so much to find truth as to escape its searching implications; if having abandoned one thing which he has been taught, he leaps to the conclusion that all his teachings have been false, his first step may prove the start of an avalanche which, in its downward rush, may sweep away all the landmarks of Christian faith. And, if at such a time in his experience, some misguided friend tells him that it is wicked to raise such unbelieving doubts; if he is treated as insincere and beyond the reach of Christian influence, and if he is told that he has become an infidel, he will probably believe it, and henceforth count himself with those who treat Christianity as not proven. Here lie the facts which explain the attitude of one class of sincere unbelievers. At the first they disbelieved less than they imagined. They were not conscious of insincerity. Their doubts were perhaps inevitable. They demanded proofs which their fathers never needed, and no holy horror should have been expressed in view of them. They should have been encouraged to make patient and thorough investigation. They should have been told that Christianity asks no soft treatment at their hands, and that its divine nature is revealed to those who seek to know what God thinks and to do what God wills. Thus guided by personal honesty and patient investigation many who think themselves unbelievers would be led to exclaim—"My Lord and my God."

2. Sincere unbelief, however, is not wholly confined to immature minds. There are men of acknowledged ability, scholars famed as original investigators in different departments of science, who are regarded, and who evidently regard themselves, as unbelievers, but whom we may not accuse of insincerity. Their points of view may be faulty, but they speak and write of Christianity as they see it. Why do they reject it? Why are not these great minds convinced of its divine claims? The answer certainly does not lie in their want of ability to investigate, nor in the lack of mental training. The wonder of their unbelief is somewhat reduced when we take into account the fact that their number is relatively small even among their own class. Many who are as able as they and equally learned accept Christ and Christianity, and live and die in unflinching faith. It is not then their superior acumen or their scholarship or their candor which leads them into unbelief, for multitudes who possess all these in equal measure are devout believers. Men who confine themselves to single lines of research may easily lose sight of truth with which they have not made themselves familiar. The evidences of Christianity are not so apparent that they force themselves upon those who give them little or no attention, nor are they likely to become convincing to such as bestow upon them only a superficial or passing thought. Eminence in any science is no sure preparation for discriminating judgment concerning religious problems. It may be rather a disqualification for proper appreciation of spiritual realities. Exclusive devotion to any one line of investigation narrows the field of vision. It unconsciously creates a view point from which all subjects are adjudged. Men who devote their lives to material science come to do their thinking in material terms. Prolonged devotion to the exact sciences accustoms the mind to a kind of evidence which is applicable only to magnitudes and numbers. Moral truth is just as certain as mathematical, but it is not capable of the same form of proof. And yet men who are mathematicians and nothing else, are prone to insist upon demonstration as the only sufficient basis of rational belief. That this is one-sided and a weakness is easy of illustration. Laplace was a great mathematician, but as a statesman, it is hardly too much to say that he was contemptible. The great Newton

was a giant in natural philosophy, but a child in politics and religion. To Professor Darwin, especially in his later life, music was insipid, and Shakespeare possessed no literary charms. He won his scientific laurels at the cost of an ability to accept and appreciate what was not in his particular line of thinking. That men of these intellectual habits should doubt the claims of Christianity is psychologically nothing strange. That they are sincere in their doubts may not be questioned. And yet their doubts are no argument against the Christian faith, nor do they constitute a rational challenge to the sufficiency of Christian evidences. Neither their great abilities nor their great names are of any weight upon the question of the validity of Christian truth.

3. It may be affirmed without discourtesy that much of the unbelief of the time is due to ignorance, we mean more especially ignorance of the particular subjects included in Christian evidences, while general ignorance often becomes the occasion of infidelity in its gross and cheaper forms. As already shown, men may know much of some things and very little of others; and they are liable to pass judgment upon both classes of subjects with equal readiness. Their consciousness of knowledge in some directions renders them bold in reaching conclusions in others. It is well known that men in the medical profession are sometimes found in the ranks of unbelievers. This is by no means a general fact, nor a very frequent one, among the older and more experienced practitioners. But the profession itself is absorbing; it excludes men largely from religious circles and religious investigations. A man eminent in this profession has said that the mental habit of the physician is so held fast to observation and analogy that it is unfavorable to breadth of view and severe logical processes. And he adds that while he had known several of his profession who were skeptical, he had never known one who by patient research had earned the right to his unbelief. With such men unbelief may be sincere, and at the same time without any just foundation.

Thomas Paine wrote a book misnamed *The Age of Reason*, in which he attacked the Bible with a free and irreverent hand, but when called to an account for his misquotations, defended himself in these words: "I had forgotten just how the printers left that passage, for I keep no Bible." Supposing his infidelity to have been sincere, did his knowledge of the Bible furnish a rational basis for his conclusions? David Hume admitted to Dr. Johnson that he had never read the Bible with attention, not even the New Testament. Edward Gibbon claimed the credit of having sifted his material to bottom before incorporating it in his *Decline and Fall of the Roman Empire*, but though his work covered some of the early and eventful years of Christianity, his grasp of that subject—the greatest subject with which he had to deal—was the grasp of a child. The reasons which he assigns for the early progress of the Christian religion need an explanation quite as much as the great problem which they are supposed to solve. He accuses the younger Pliny of being ignorant of the Christians, and it is a curious fact that he attributes this ignorance of the Roman governor to the fact that he had devoted his life to learning, and had thus disqualified himself for close practical observation. He did not, however, recognize the influence of the same fact in himself.

Conspicuous in our own day has been a man who has used the platforms of the country from which to train a fire of criticism and ridicule upon the Bible, the church, and all which has borne the name of religion. The art by which his unsupported assertions have been made to appear as arguments, and the

severity of his invective, have been equaled only by the boldness of his assumptions. To him it seemed a pleasure to shock the moral sense of Christian believers, and in the daring of his utterances, bad men found what they accepted as a reason for disbelieving what they did not want to have true. And yet, after this man had lectured for some years against the Bible and religion generally, he was asked by a reporter of a daily paper if he had ever made the Bible the subject of thorough study, to which he replied, "I have read the Bible some, and I have heard it talked about a good deal," a reply which at once confessed both ignorance and indifference to its contents and its claims. And now, judged by his spoken and written productions, he never introduced an objection to the claims of the Bible which was not well answered before he was born; nor did he once rise to so much as an apprehension of the current Christian faith of his time. He borrowed from infidel writers from Celsus to Renan, but took little or no notice of replies which had been made to them, if indeed he knew of them. It may strain the charity of some to admit that the atheism of Ingersoll was sincere, but self-deception is not difficult to acquire when it lies in the line of self-interest or a governing purpose. Hume regarded his objections to miracles at first as only a good joke with which he delighted to harry a Catholic priest. Such insincerity may become a deadly reality, but it is no argument against Christianity.

The characters whom I have introduced as illustrations occupy the position of leaders among those who reject the Christian faith. They have furnished material for the many who talk unbelief. But what of the rank and file who merely echo what others have said? If such leaders of skeptical thought have no rational basis for their unbelief, what of those whose doubts are always taken second hand? Why are they unbelievers? Some have won their doubts by the habit of disputation. They think they have confounded some defender of inspiration. Proud of their victory, they are spoiling for an encounter. They become controversial porcupines, ready to shed a quill at the slightest touch; but what of their knowledge of the Christian faith? And what of that quack philosopher who knows so much of all things in general; who sees all things with the light of the X-rays; who can quote Buddha, Mohammed, Paul, and Spencer with equal facility, and who, in matters of religious knowledge, always finds it more blessed to give than to receive; what reasons has he to reject the Christian religion? How has he earned the right to be an unbeliever? He was probably started upon his doubting career by reading or hearing some crude criticisms which, being ignorant of the subject, he was unable to answer. His study since has been for the purpose of gathering ammunition for the next theological fray. Is it less than impertinence for such men to propose to set us all right by setting out all which we hold as sacred truth?

4. In this infidelity of the street, another and deeper factor is often involved. It is not easy to convince men that that is true which they strongly desire to have untrue. Christian truth reproves all that is wicked. It offers no compromise with sin. Its voice is that of a prophet, and it is unwelcome to those who refuse to yield. Hence, a vast amount of the unbelief in the world is merely infidelity of feeling. It has little conviction in it, and can give no account of itself to reason. It deals in negatives, and is only the blind protest of the heart against the accusations of truth. A distinguished writer defines infidelity as "the effort of the human mind to rid itself of the authority of divine revelation." Men readily accept scientific truth, not because of the superiority of the evidence

supporting it, but its acceptance imposes no obligation upon them to change their moral attitudes. Not so with Christian truth; it has a solemn reckoning with every man who receives it. It challenges every sin in his heart and life. It brings him face to face with God and duty. If men will not heed this appeal, they naturally come to question the authority of the message. To live with the cry of unfulfilled obligation ringing in their ears is the fear which hath torment. Men will flee from it; if not in the right way, then in some way. A high creed and a low life cannot long walk together; a divorce will be sought, and when we consider the blinding effects of sin, and take into account that every form of vice paralyzes the moral sense, and renders the mind unconscious of spiritual realities, infidelity is no unexplained mystery. It is rather a matter of wonder that there is so little of it in the world. Christianity has not failed to make out its case, but men have been swayed by wrong feelings rather than by right reason.

5. Men often consider themselves unbelievers for insufficient reasons. As a general thing, those who rate themselves as skeptics really doubt much less than they think they do. The most deep-seated of their doubts often concerns the validity of their own doubts. It is also true that we generally ask men to believe all that Christian people have believed in order to accept the essentials of the Christian faith. Church creeds are proper and useful, but they usually contain much more than the truth which is necessary to salvation. They are not always the criteria of heresy and even heretics are not always infidels. But if they are told, upon church authority, that to call in question the correctness of the creed is infidel, they will probably believe it, and proceed to reckon themselves as anti-church and at least non-religious. The inference, however, may not be legitimate. The creed of essential Christianity is exceedingly brief. It does not require thirty-nine articles for its statement. Still less does it insist upon particular forms of statement which were framed three hundred years ago. Useful as ancient symbols of Christianity have been in guiding and harmonizing religious beliefs, views which they present may be called in question, new statements may be demanded, and that without incurring the charge of rejecting or disrespecting the Christian religion. The error in such cases consists in charging infidelity upon unimportant views and interpretations. We are all familiar with the fact that men have been berated as deniers of revelation because they rejected the Ptolemaic theory of the solar system; they have been classed as infidels because they could not believe that the world was made in six days of twenty-four hours; or that the war song of the book of Jasher was legitimately interpreted as meaning that the earth was stopped for a day in its diurnal motion, to accommodate Joshua at the battle of Beth-Horon. The truth of Christianity has never depended upon human interpretations and inferences; it has an immovable foundation of its own. To insist that men are infidels unless they accept the theories and interpretations which have long been entertained is to provoke them to reject Christian truth altogether.

This is notably true of certain theories of Scripture inspiration. There are those who reject the notion of verbal or mechanical inspiration. They think the biblical writers nowhere claim that type of inspiration; they do not find it maintained in the church until the Protestant fathers advanced it as against the dogma of papal infallibility; they believe the theory narrows and degrades the lofty idea of the inbreathing of the Holy Spirit in human souls, and they see that it exposes the divine-human book to critical attacks from which it

cannot be defended by a candid and ingenuous handling of its words and contents. When these positions are met by the assertion that he who rejects the verbal inspiration, rejects the inspiration of the Scriptures altogether, and that if there is one error, great or small, in our English Bible, its divine character as a revelation of God to men is given up, is it strange that men thus branded as unbelievers for no cause in any way disrespectful to Christianity should maintain their views at the cost of a religious fellowship?

6. It can be readily believed that not a few assume the attitude of unbelievers from a feeling that they thereby relieve themselves in some degree of personal responsibility. To accept the Christian religion in theory and at the same time to reject its claims is a most uncomfortable state to any thoughtful mind. To accept Christianity and refuse to accept Christ is an inconsistency from which men will in some way attempt to escape. It is an easy fancy that the short way out of this self-accusing condition is reached by denying or at least by questioning the divine authority of Christianity itself. So long as men assume the attitude of doubting at this point, they can easily feel that the obligations of religion sit lightly upon them. Those who accept Christian believing, they think, must stand under the claims of religion, while they, being doubters, are not called upon to carry such grave responsibilities.

This is sheer self-deception. There are responsibilities assumed in disbelieving, every way as great as in believing. If you reject Christian theism you do not thereby stand at ease, unloaded of all troublesome religious conclusions. Nay, verily; you have a universe to account for; you must find out a sufficient cause for order and law and the evidences of pervading intelligence in nature. You may not cast aside the theistic conception of the world and offer nothing in its stead. The what, the who, the whence, demand of you answers as sternly as of believers, and your honor asks of you a response. No measure of responsibility is shifted off by saying that you do not accept the Christian view.

It is easy to say, "I doubt the divine authority of the Christian religion," but you cannot stop there. Christianity is a fact—the greatest fact in history; it is to be accounted for. It has lived and outlived institutions and nations which have staggered into their graves as the centuries have rolled on. It has grown and continued to increase in the teeth of such opposition as has never besides confronted a social or moral movement. It has lifted up every people which has accepted it, in intelligence, morality, and general prosperity. It has produced the most noble characters in the world's history; it has fought the battles of virtue against vice; it has given language to the ignorant and liberty to the slave, and is still, more rapidly than ever, changing savagery into civilization and godlessness into piety. If organized Christianity has differed from these statements it has so far been untrue to itself and to its Founder.

The man who denies its divine origin and authority says that this greatest movement in the world's history is of human devising—the action of blind forces—the mere happenings of natural phenomena. Is there no responsibility assumed in this mental attitude? Is there no burden of proof upon the professed unbeliever? If you smile at what you call the mythical character of the gospel records, still you are compelled to believe that there was a Jesus of Nazareth who lived and taught, suffered and died in the days of Pontius Pilate. You will not deny that he was a character of unequaled greatness and purity. From his lips there fell such ideas of God as the world had never before known—words which revealed a heavenly Father to an orphaned race. From his life and teachings

there came ethical standards to which, in two thousand years, the world has been unable to suggest an improvement and has shamefully failed in attempting to put in practice. With his coming, a new life power came into humanity. That power still continues, and is always connected with his personality. It is today the soul of every reform and the energy of all human progress. Richter is not extravagant when he says of him, "Who being the holiest among the mighty and the mightiest among the holy, with his pierced hand lifted empires off their hinges, and turned the stream of centuries ago and the Christ of today are facts to be accounted for." Do you take the responsibility of maintaining that all this world-transforming power came from a young Jew, born in a dark age, in an obscure province of the Roman empire; living in an atmosphere of social and religious bigotry, and dying as a criminal at the age of thirty-three?

And will you add that "every man is the natural product of his environment"?

Your unbelief, be it ever so sincere, says more than this. It says that Christian literature is a mass of exaggeration and fable; that its theology is the religious imagination gone to seed; that the hymns of the church, which crown this Christ as Lord of all, are but the silly rhapsodies of deluded enthusiasts, and that the gospels and epistles were written by men befooled by the whim that God was a person and held intercourse with men. Your unbelief says that Saint John and Saint Paul did not know enough rightly to interpret the events of their time; that had they possessed the brain and education of modern unbelievers, they would never have written as they did. It says that Judas Iscariot carried the level head of the apostolic college, and that the Sanhedrim and Pilate sought only to banish fanaticism and imposture. And if you are to be held to the logical implications of unbelief, you are saying that Luther and Baxter and Wesley, and a thousand more of whom the world was not worthy, were all wrong and in the dark, while Celsus and Voltaire and Thomas Paine and Robert Ingersoll were the men of right reason and spiritual insight. More than this, if unbelief be well founded, then all the saintly people who have blessed the world with holy and useful lives, and died in the peace of Christian hope, have cheated themselves with false visions of eternal life, while all the scoffers who have cast the word of God behind their backs, are on the roll of honor for sound thinking and practical wisdom. And this is the way in which unbelievers think to escape the responsibilities of Christian belief. It were far better to say with Ruskin, "It is assuredly much more difficult to disbelieve the Bible than to believe it."

7. Finally, that which leads to unbelief in the greatest number of cases is an abnormal state of mind. We do not mean insanity nor imbecility; we mean a state in which there is no mental realization of God. The normal state of man is one of loving fellowship with his Creator. Morally, the true man is one who thinks and feels and walks with God. All sense of separateness or alienation from God is the moral man deformed; it is out of the order of real nature. Hence it is that the plan of redemption in Jesus Christ is God's method of bringing man into spiritual relations and states which accord with his God-given nature. Spiritual life is no more than the most real life; all else without this is an emasculated life. I am aware that men generally regard their doubting attitude as a normal condition. They take no note of the fact that sin throws every human life out of harmony with God; and that unconsciousness of God indicates paralysis of the moral nerves. They sit in judgment upon spiritual

realities, making no allowance for the fact that their doubts, while sincere, may be based, not so much upon what they know as upon what they do not know. Jesus told the Jews that they rejected him because they did not know the Father nor himself. Saint Paul explains his rejection of Christ by saying: "I did it ignorantly and in unbelief." When the Egyptian king was told by Moses that the Lord demanded the release of the enslaved Hebrews, he replied: "Who is the Lord; I know not the Lord, neither will I let Israel go." Never was a man more sincere; never was one worse misled. The fact which he stated as a reason why he did not respect the authority of the God of Israel, was the very fact which blinded him to the whole situation. The number is not small of those who with equal sincerity could say: "I know not God or Christ or the Holy Spirit." They judge of the Bible and Christianity in the absence of that knowledge which, if possessed, might easily overwhelm them with convictions that they came from God. No degree of mental ability, no amount of education, no power of logical acumen can enable one to judge rightly of religious realities so long as he refuses to make room in his life for the living God. What wonder, then, that many gravitate into doubts and unbelief, when the consciousness of God is lost from their inner lives; when spiritual aspirations have faded away, and the moral sense is fast reaching the point of petrification?

Ladies and Gentlemen of the Graduating Class: I will not address you as a company of unbelievers. I have no reasons for so doing. You are graduates of an institution which was founded and is sustained by men and women who believe that the highest education is Christian education. Every brick in these walls has been consecrated to that type of learning which adores a personal God and trusts a personal Christ. You came to these halls that you might secure the advanced scholarship of your time, combined with deepened loyalty to the Christian faith, in both conviction and life. If your years at this university have failed to bring you into this higher as well as broader life, you have still to grasp the highest and best meaning of education. I do not so accuse you. Your studies have led you through varied fields, every one of which has suggested to you that you were thinking the thoughts and tracing the hand of him who is in all and through all and above all. Your teachers have said to you, as the angel messenger said to Saint John: "I am thy fellow servant: worship God." Your historical studies have shown you first of all how God rules and overrules in the affairs of men. Your science, from the Cedar of Lebanon to the Hyssop which grows upon the wall, has shown you that the imminent God is present alike in the infinitely great and the infinitely small. Your mathematics have enabled you to see that "God geometrizes." You have found that the magic word "evolution," rightly understood, is but a name for the way in which the Almighty Creator proceeds in the work we call nature; and your psychology has opened your minds to a new and profound meaning of the declaration, "In the image of God made he him."

Assuming, then, that you are not only more learned, but more Christian also for your education, I may suggest to you that, as a result, you have a high and holy calling. You have a message to your generation. You are set for the advancement of learning and for the defense of the gospel. So far as your influence extends, you are to see that education and religion, which God has joined together, are not, by mistaken theories, put asunder. Your position today warrants the expectation that society will realize large returns from your personal advantages and lives. In your measure, you are to be the guardians

of public thought. You are to be leaders in religious thinking and benevolent activity. You are to be brave where others are timid, and sane when others become erratic. You are to see that the Christianity of your time is not rendered repulsive by theoretical or practical misrepresentation. It is yours to illustrate that ignorance is not the mother of devotion, but that piety, purity, and learning blend harmoniously in human lives. You will be called to stand against unfounded speculation, and not less firmly against pharisaic legalism, ignorant fanaticism, dreamy mysticism, unfounded speculation, and not less firmly against that stupor which would bind religion hand and foot in stereotyped terms and methods. You are to take up this work as originally as if you were the first class ever graduating from a college. Into the surging tides of life, which mark the beginning of the twentieth century, we send you forth; loving you for what you are, proud of you for what you will become, and assuring you of the benediction of the Master: "Lo, I am with you all the days, even unto the end of the world."

Baccalaureate Address at Boston University

BY THE REV. BISHOP DANIEL A. GOODSALL, D.D., LL.D.

MR. PRESIDENT: I count it an honor, as it is a great pleasure, to be permitted to speak here today. For many years before I became a resident of Boston and a trustee of this University, I held this institution in honor, as having justified itself, though, educationally speaking, it was a late interjection in the collegiate and university life of New England. I recall the fear expressed that another university would fail, and that it could only obtain a clientage by a reduction in the New England scale of scholarship.

Boston University is vigorously alive. Its standards are of the highest. I have met her sons and daughters everywhere in the United States and in almost every mission field in the world. Her loving children say the best things of Alma Mater. I congratulate the president, the deans, the professors, the students, on the completion of another year's work. This commencement to some is an ending of preparation, the beginning of responsible and growing labor. To others it is the ending of months of stress and strain, bringing in a near vision of the sea, the mountains, and the lakes—of hammocks instead of desks; of late morning slumber, and early evening rest; of days and weeks without the calling of a bell to classes, without the complacency of a successful recitation, and without the agony of—a flunk!

A word to those who have taught: There are few pleasures which approach that of watching and aiding the development of a mind. The pleasure is proportionately increased as the number of broadened minds increases by self-denying labor. Your seed-sowing has been in animate soil. You have been adding force to forces already in career. You have given to these forces right direction. You have assisted at the intellectual genesis of useful lives. You are enriched by a spontaneous and springtide flood of grateful feeling flowing from these young hearts before me. The touch which has directed, even though it has interrupted self-will, the chidings which have spurred, even though they have irritated the intractable, are forgotten in the gratitude which now shows a noble bloom. You of the faculty are sure of a growing reverence as the years pass on. The parent must wait for reward until parentage opens the eye to

what parents do for their children. The reward of the teacher often comes before that of the parent.

To those who have been studying, this hour brings the birth of application as distinguished from acquisition. Whatever you may yet learn is to be in your testing-time. For into a testing world we all are born. Floored by the earth and domed by the stars, life puts us before the testing court in which circumstances, conditions, men, try and test as the assessors of the Great God. To us whose most fruitful years are behind us, it is pathetic to look into the faces which have all their work before them, the whole scroll of their mature life fresh and unwritten upon. We who are older, alas! must look backward as well as forward. We live in history, and you in promise and prophecy. In looking at us you feel the pathos of decaying forces and fading blooms. In looking at you we say, with Mrs. Browning:

I hear a sound of life; of life like ours;
Of laughter and wailing, of grave speech,
Of many plaintive voices innocent;
Of life in separate courses flowing out
Like our four rivers to some outward main.

In thinking of the subjects which might be helpful at this hour, the conditions force one on me. Others have hovered near. One has made its nest in my brain, and I can dislodge it only by speech. It is "The High Court of Scholarship." Who can know the unrest of our toilers, their leagues and their struggles, the ferment of foreign ideas and prejudices in the minds of recent immigrants and their descendants, without seeing that the future is to have its commotions before it has its calm? The American citizen of the next twenty-five years is to have most difficult problems forced on him for solution. There are to be great changes in the unwritten law of custom—vast changes in formal legislation. The masses are in moods which mean attack upon traditions. Some of the oldest bases of social order are marked for undermining. Others are being examined to see if they shall be permitted to remain. Nothing venerable or sacred escapes scrutiny. The skeptical spirit which once attacked religion now undermines the established order of modern civilization. The question of property in land, of the proper basis of taxation, of the scope of government, of limit to personal wealth, of the rights and powers of corporations, of the vanishing line between state and general legislation, education, communication, commerce, all are under scrutiny, if not under change. Nothing is now taken for granted. Few say, "That which has been shall be." The test of permanence, the prophecy of enduring, is with most minds the relation of the institution to the greatest good of the greatest number. Committed to the principle of universal suffrage, the free movement of American society brings all these questions into speedy, pressing, and contemporaneous importance. Men, by long possession of power and the habit of interest in public questions, will have the larger share in their settlement; but women, as they receive the higher education, are certain of a large place and importance in their determination. But, whether they claim it or not, whether power in all functions of citizenship be conferred on them or not, influence must come to them through the larger education granted through institutions like Boston University; by the enlargement of their powers through successes in the multiplying careers opening to

them; by their just insistence that, in the changes looking to the betterment of men, women shall have their interests considered and their share of freedom and help. A wave is moving forward which may be temporarily arrested by the delay necessary to inspection and deliberation and by some temporary barrier of the compromises which settle nothing. But the wave will not lose its momentum until these problems shall have been borne well on toward final solution.

You will observe that, from this point of view, tradition and prescriptive right will have slight influence. In a country like England, where social eminence and political power have long been mated, it may easily happen that prejudice may fortify old methods and make progress find her way through the tangle of an ancient and untrimmed forest. That insularity in Englishmen which Taine both admires and derides, is no matter of insularity alone, but of assimilated blood and tendency. The elements which have made up the Englishman and added Saxon and Norman blood to the Briton, have had time to work out their results in the most strongly individualized nation on the globe. The American loves the Englishman for the things which he has in common with him, and enjoys chaffing him and sparring with him because he is so much like himself. If John is proud and obstinate, Jonathan is conceited and persistent. If John, as he has a right to be, is somewhat puffed out by his citizenship in a world-wide empire, Jonathan is inflated by the vastness of his home resources and by his outposts in the islands of the sea. Both know that war between such near relations would be wickedness, and would be of the fiercest because both have hot hearts. The Englishman and his kin are the modern Romans. "The old Roman combined the dignity of noble traditions with the practical instincts of a trading people" (Mahaffy). The old Roman is best understood by men of English blood. In the coarser elements of character, in directness and love of truth, in a certain contempt for æsthetics and speculation, in blunt assertion of the supremacy of practical questions, in a want of sympathy with and a stupid neglect of the requirements and character of other races, the Romans were the forerunners of the English and the Americans in history. The English are a people to whom every man of knowledge yields precedence, if not unstinted admiration. From these people came our old educational methods and some of our foundations. It was originally a class education. It was not, and is not yet, that of the average English citizen, but is open to them as they are drawn to it. Modified for a time by the inbred reverence for the aristocracy, the educational type will soon make the new English scholar at once interpreter and court of appeal for all the English people. Hitherto, almost all political reform has found a rugged opponent in the English scholar. His decision has steadily been for the things of the past. In this he is surpassed only by the disappearing graduate of the Chinese Hanlin.

But observe, our problem being different, the trend of educated thought is different. Our Lowell writes of democracy as glowingly as does the Scotch Carnegie. Our scholars have produced most of the reformers of the nation. The poets of highest culture have been the prophets of freedom. Culture with us has broadened not only intellectual but political sympathies. Where state universities exist the people have been lavish of appropriation because they have felt that the state universities have bred men who could perceive, follow, and reach popular aims. The men of wealth who have been enriched by knowledge they could employ but could not attain, have felt warmly also toward our older educational foundations not under state control. No such account of giving to

education has ever been seen as that which the last few years record. Men do not pay for what they do not believe in. Measured by the paying and the giving, highly intelligent but not cultured men believe in the university as earnestly as in the church. From the scholar's standpoint the church will retain its high place by injecting the ethical element into society and by lifting that element above the inspirations of utilitarianism; sending men from its altars with God-given breathings which compel them to recite and remember the rules of conduct laid down first by the Divine Spirit, but confirmed as the final law by every student of natural ethics and every scholar in sociology. The nature book whose canon is not yet complete will convey eventually to the student the same ideals and will confirm the ancient laws. It will evoke the Divine at the call of the studious soul. It will find God's way of working. It will light the progress of man by releasing from burning coal the sunlight of long-gone eons; transforming it into the whirl of the dynamo, which, with equal marvel, puts the energy of Niagara's downfall into the hands of a toiler who by the touch of one finger bakes a biscuit and, at the same moment, forces a reluctant metal from a refractory ore; crystallizes carbon into gems, drives the interurban traffic of counties, and gives neighborly speech to friends separated by the width of our continent.

It is this

BROADENING OF THE IDEA OF SCHOLARSHIP

which compels me to believe in it as a final court for the testing of ideas and plans, which compels me to say that the scholar will win. What the college did for me was done at a time when the ancient languages were the chief bases of culture; when neither modern languages nor sciences had anything like the place in education they have now. The resources of the country were imperfectly known and still more imperfectly appreciated. The instrument which tells us of the gases burning in the chromosphere and which makes the universe a unit by finding through the spectroscope the earth elements in the distant stars, was not yet, I think, invented. So I was taught to believe that to write good Latin verses and be able to recognize and wisely translate the force of Greek particles was more, as a culture force, than a modern tongue or the mastery of the calculus.

My heart is still warm to that old culture. It linked the present with the past and unified the thought of the world by a common medium of expression. It gave to those who acquired it a knowledge of words and a delicacy and fullness of vocabulary which I believe now to be more laboriously acquired. This it did by opening to their source two of the great streams which have flowed into, expanded, deepened, purified, the river of English speech. It made men familiar with those languages from which our modern scientific vocables are taken. Greek and Latin have been the precious metals from which these scientific vocables have been minted. The traveler, the tourist, who knew these and the annals of the nations who used them, found history through them coming out of the mythical into the real, and gained humility and openmindedness as through these literatures he came to know that no new thoughts except those inspired by modern science can be found anywhere. The statesman of the elder day, as our national problems appeared, found warning if not solution of their difficulties in knowing how the Greek states met these questions, or how the Roman republic or empire struggled with similar conditions. The poets sought the simplicities and accuracies of Homeric narration; corrected their faults by

the *De Arte Poetica*; measured their lines by the Greek measures, gave music thereto by the ancient cadences, or phrased their growing affections by the hot sentences of Sappho. They tested, as did Macaulay, the power of the English language to paint the Fight at the Bridge and to preserve the nervous vigor of the Latin stories. The orators painfully dissected the construction of Cicero's Orations, and learned from him the relative values of denunciation and persuasion. As they grew old they read the philosophy of his "*De Senectute*," and as their friends passed away, they estimated their losses by his treatise on friendship. If they rested on the border line between science and mythology, they foresaw the coming scientific study of nature in the mythical personages of Apollo, Aurora, and the like.

These scholars of fifty years ago lived in a more genial, an easier, a more poetical atmosphere than the scholar of today, who has founded his culture on one modern tongue and ten modern sciences. They were not so dazed by the impossibilities of knowing all. As they lived chiefly with the ghosts of ancient literature and thought, and talked in the words of dead languages, they were quiet, thoughtful, retiring men for the most part, and did not even look for the standing place for a world-moving lever. Many absorbed not a theological but a literary fatalism from the Greek drama whose choruses sing so often of the certainties of fate, and they grew less and less sure of being able to move out of their chosen path, less confident of the value of experiment, more certain of the worth of precedent. We cannot imagine one of those old-time scholars blowing to eager ears a trumpet-blast on all great questions as does the president of Harvard; suggesting himself, by political and historical knowledge, as a candidate for president, as does Woodrow Wilson, of Princeton; becoming an authoritative source of economic knowledge like Hadley, of Yale; or cheerfully cudgeling vigorous and commanding prejudices like Day, of Syracuse. I doubt whether any graduate of the older school would not have been stripped by that older education of that joy in hitting well-selected heads which exhilarates Theodore Roosevelt.

These older teachers were revered. They had moral influence. They were stimulating to all gentle culture. Occasionally, like Eliphalet Nott, they became of Elijah quality in their denunciation of national sins. But they were not, nor were they expected to be, such scholars as are asked for and are trained today. For them the circle of sciences did not exist. They saw the separate scientific arcs, but did not see that they were from the same circle. Not yet had it appeared that through all nature "an eternal purpose runs." Geologic records and the fossil remains of prehistoric life were to them sports of nature or mysteries of creation. A few men like G. P. Marsh began to see that while men modified the earth, men were more modified by the earth. But each change, each species, each advancing step, each national decay and destruction, were items for record indeed, but not for them evolving and illustrating a general law.

The distinct gain of modern knowledge is that it is believed to be under one law, and that no department of knowledge can be wholly set off as independent. Geology suggests botany; both suggest zoölogy. The astronomer must today sit at the feet of a chemist, or no spiral nebula or scimitar-like comet will tell him half its story. The prospector for metallic wealth wastes his time unless the geologist confirms his hope that a true matrix may be found where he seeks it, or a mineralogist turn the rusty dust of a chloride into the red gold. Have not I read within a week that it was Agassiz who was again and again the

final court for mining values? How many times does an obituary of some relatively unknown man tell us, for the first time, of the lawyer who was the tutor of lawyers, the daily instructor of judges, the teacher and dispatch writer of secretaries of state, the monitor and guide of secretaries of the treasury, the master in irrigation and forestry, whose aid no secretary of the interior can dispense with; the geologist whose reports dignify the messages of his superior, the electrician whose knowledge enriches a great corporation, yea, the private secretary who writes the speeches of a rich but unlearned senator and surprises the constituents of a congressman by giving to that congressman's addresses a breadth of knowledge and an elegance of style which even his most enthusiastic followers never suspected him of possessing.

Nor does the scholar have always to take the second place in the national councils or work in secret to give fame to another. If he possesses natural gifts, his scholarship enlarges them—gives them greater force and wider influence. Was Charles Sumner less of a force because he was an almost pedantic scholar? Was Wendell Phillips less of a reformer because he could lecture as a scholar on the lost arts? While it is true that high scholarship and practical statesmanship are not often mated, yet they are so with sufficient frequency to prove that the highest statesmanship sits at the feet of scholarship, as when a Gladstone explained one day a subtle problem in national taxation, and the next presented in faultless English a translation of that Homeric marvel, the shield of Achilles.

I am not claiming that scholarship is a full substitute for natural ability, for natural strength of mind or character. The scholar may be unpractical and impracticable.

But I wish to uphold, in an age when some clamor for practical education—meaning by that a training which they can soonest utilize in money-making—the place of

CULTURE AS THE CHIEF REINFORCEMENT TO NATURAL STRENGTH;

as the chief justice in the court of secular truth; as the chief adjutant to all who seek knowledge of what man has been and will be outside of those spiritual qualities whose culture God has reserved to his own Spirit and whose text-book is Revelation. Outside of this Divine School the agreements of scholars are final. Within this Divine School scholarship has its place in determining, weighing, and fixing texts, in rectifying translations, in determining the age of manuscripts, in correcting the errors of copyists, and fixing the bounds of interpolations. But the message of God to man must be received and verified by meeting the conditions of the citizenship of the divine kingdom. Within its limitations scholarship speaks the final word. Taking the decades together, the scholar wins.

Having reached the youth of old age, it is impossible for me not to be profoundly interested in the young people who go forth as graduates today. I cannot follow you through the careers you have chosen, or may yet choose. I cannot discern whether your drift is toward a noble or an ignoble goal. No man can prophesy whether your culture is to lift you higher in right use, or plunge you deeper by the wrong use of your powers. But, sure I am that, if growth does not cease, if you do not become too specialized, if, while seeking to be a master in your vocation and of all which you ought to know, you will follow the relations and connections of your special knowledge far enough to see how all culture is related and how all can contribute to the nobilities of life—sure I am, I say, that, whether you have studied ethics with Huntington, philosophy

with Bowne, literature with Black, law with Bigelow, science with Coit, Weiss, Newell, medicine with Sutherland, the humanities with the younger Warren, or theology with the elder Warren, you may reach the calm and fecundity of the depths, which, like those of the ocean, are undisturbed by surface gales and know only the movements compelled of the greater forces.

Such years will give fullness, but never satiety; healthy advance, but not sudden and debilitating overgrowth; knowledge of weakness, error, sin, but surrender to neither. In short, will make you, in your place and to your circle, the court whose faculty is not only to admonish, but to premonish; not only the prophet who warns by the past, but also who speaks comfortably of the future.

The American is, and must be, an eclectic. Just as from his own soil he eats the apple of the North and the orange of the South, the sugar of the snow-nourished maples and the sweet of the sun-kissed cane, so he must be widely elective and absorbent. He cannot be insular; he must be continental. He must give out the broad glow of humor rather than the sparkle of wit. He must be by the forces which make him, by the inheritances which beget him, alert, rapid, executive. He learns details, but also formulates principles. Left without the direction and broadening of culture, his life is intensely practical, materially victorious, rapidly empiric, slowly philosophical. His love of art is likely to be that of the complacent owner of costly pictures selected by a well-paid agent. By himself he would prefer the massive, the gorgeous, the multitudinous and anachronistic immensities of the Venetian school rather than the calm-faced Sistine Madonna. He is regal in his taste for splendor and barbaric in his love for magnificence.

But, mark you, the American genius for the practical, the acuteness grown in the soil of competition, is not that which can meet the future with confidence. Ideas are here our fathers never dreamed of. They are taking shape and injecting themselves into practical politics. The anarchist who explodes his infernal bombs has within him some dim conception of a humanity above the restraint of legislation and beyond the need of penalty because self-governed in righteousness. The communist here is not the communist of Ebenezer Elliott, the Corn Law rhymist, who asked:

What is a communist? One who has yearnings
For an equal division of unequal earnings.
Be he idler or bungler he surely is willing
To fork out his sixpence and pick up your shilling.

He is much more than that, and better than that, as every student of sociology knows. From the nature of our government, from the complex origin of our population, from the newness of our country, it is inevitable that social and political experiments shall be tried here. Each year brings some new one to the front.

My faith will not permit me to believe other than this—that moral assimilation must come from character trained by Christian teachers. But it is the scholar who will say whether the problem is old or new; who will show, if old, what men did under other conditions for its solution or how dynasties and governments were swept aside as men forced its solution. The scholar will in this, as in all exigencies, come to the front as historian and prophet. The Greek sought to form the philosopher, that the man of action might be guided by him; the Roman put culture into the man of action, action being to the Roman the

conquest and government of surrounding nations. Mediæval teaching gave the best to the altar, less to the castle, least to the cottage. Never until our time has the intelligence of the individual soldier been deemed a valuable factor in military movement. Never, until our day, have nations planned that all might know what it is best for anyone to know.

Earliest of all, Massachusetts said it was dangerous for the masses not to know. The states of greatest advance and social order are ruled by that idea. You in your time are to confirm this truth in your world and by your work. The problem of assimilation, yea, all those which are now upon us, are to be settled, if settled rightly, by the men who know. We cannot afford the leadership of the ignorant blunderer.

I have hoped by these words to give encouragement, if I could not supply stimulus; to show sympathy if I could not bring you novelty; to avoid the brake if I could not add momentum. I have had every moment in mind the existence of a culture thus described by Milton: "I will straight conduct ye to a hillside where I shall point ye out the right use of a noble education; laborious indeed, at the first ascent, but else so smooth, so green, so full of goodly prospect and melodious sound on every side that the Harp of Orpheus was not more charming."

Extract of Baccalaureate Address at Kansas University

BY BISHOP JOHN H. VINCENT, D.D., LL.D.

ABRAHAM LINCOLN AS A STUDENT

SCHOOLS do not educate men—nor do teachers. It is life that educates. It is the student's own will that develops him. The only real education is self-education. An institution of learning—kindergarten or professional school—aims to awaken personality, to show a man his power, help him to find his place, systematize, and make effective the factors in life that make for individual development, and then sets him at work on his own account and then keeps him at work, at persistent work, until he needs to be held back from overwork. Plant a tree in the right soil where sun and atmosphere and shower have their chance, and then let that tree alone. The best school is the one that most perfectly adjusts an individual to favorable conditions, and that gives him a sense of his own power and responsibility for the use of his opportunity.

But everything depends upon himself. He may wilt or he may will. In spite of adverse conditions he may gain power or lose his hold. He settles that matter for himself; everything depends upon himself. He may wilt or he may will. It is on this theory that we account for the success of so many individuals who have gone into practical life and made names for themselves in fields scientific, literary, and political, and yet have not enjoyed the advantages of a thoroughly systematic education through the great institutions of learning. Incidentally I may say that of all the advocates of college and university education the most ardent are likely to be those very men and women who have not been able personally to enjoy their benefits.

Having said this much, I desire to call your attention to the fact of the admirable educational opportunities with which the career of Abraham Lincoln began.

A false impression on this matter has too commonly prevailed. The fact is

that not one boy in a thousand in the United States has had, or is likely to have, as good, radical, and really scientific education with which to begin public life as did Abraham Lincoln. Save the pity you lavish on Abraham and bestow it on your own Algernons and Eduardos—sons of opportunity belonging to the present decade.

Abraham Lincoln's education for the most important years of a boy's life—the first nine—was conducted by a strong, wise, positive mother who, if not a great scholar, was both a sage and a saint. And this good beginning was most admirably supplemented by a wise and worthy stepmother. The two—mother and stepmother—could give lessons to mothers and educators today concerning the first nine and the following ten years of an American boy's career. Let us remember that education is not a matter of stately schoolhouses, expert tutors, professors, curricula, semesters, and diplomas. Educational systems may hinder more than they help if the largest and most important factor be left out—personality, the personality that appeals to personality. A true education embraces inheritance, natural endowment, a keynote in character—struck early—a controlled environment, perfect self-reliance, reverence, and the power of persistence. These elements lost sight of, educational methods of the most approved type are sure to be wasted.

The best school is one that early throws the pupil on his own resources until he forgets that there is any help except or without self-help. Abraham was brought up in a humble home. But he had a mother in that home. And he had the joy of life in the country—its sports, comradeships, exploits in field and forest, and some hardships, of course, but these seem harder to the one who reads about them than to the wholesome, joyful fellow who experienced them.

The log house was plainer than the White House, but I venture to affirm that Abraham saw many a day in the president's mansion at Washington when he would gladly have exchanged all its luxuries for the hard fare and loving face in the log cabin by Nolin Creek, in Kentucky, where a good mother, according to Ida M. Tarbell, taught her children all the Bible lore, fairy tales, and country legends that she had been able to gather in her poor life.

And Abraham was brought up in the free intercourse and good neighborhood in which the strongest teaching factors were spontaneously active; where shopkeeper, farmer, shepherd, playmate, the village sage, and the village fool became an unorganized faculty of professors engaged every day in drilling and preparing for real life the awakened, eager, self-reliant young individuality in shirt sleeves and bare feet.

When your schoolhouse is ready and the teacher and his assistants engaged, to make the school a success you must find the right pupil—eager to know and grow. That pupil once found, usually the best thing a school can do for him is to let him alone a great deal—furnishing the maximum of opportunity and the minimum of interference.

When the question is between the person to be taught and the institution that is to do the teaching I think that all will agree that the secret of success is hidden in the pupil and not in the school. Seven eighths of the skill, time, devices, ingenuities, incentives, energies, apparatus, of an efficient school are expended in putting the pupil in a receptive mood with eager desire, unflinching purpose, and the power of concentrated attention.

As for Abraham Lincoln—by his native endowment, by his fine balance of faculties, by his eagerness to know, by supreme common sense—seven eighths

of the power of a university were lodged and manifest in him before he entered school.

Nature made Abraham Lincoln a student before he opened the schoolhouse door. The boy's native power guaranteed success. His educational opportunities were insured: Good blood, abundance of fresh air, physical exercise, the wholesome restraints and incentives of necessity, a noble material environment, the open heavens, forests and hills and streams of water, a hint or two from the teacher, some accessible and very choice literature (and not too much of it), the early acquired habit of reading and rereading with eager attention—until the reality of life and the pages Abraham Lincoln fed on fashioned his style—which was always distinguished by directness, simplicity, and strength.

As a boy Abraham Lincoln not only read, but he wrote out for frequent rereading, for exercise in writing, and for memorizing, long extracts from the books he did have. He used his spare minutes for reading—in the field with his plow, at noon hours and in the long evenings. He picked up information. He discussed politics. He asked questions. He memorized poems and rare passages from speeches. He soon became a good speller, a good penman, and an exceptionally fine story-teller. As a young fellow he attended trials before local justices of the peace and when he could in the courthouse. He made political speeches. He wrote essays on temperance and on political topics. He wrote rhymes. He spent some time as a ferryman on the Ohio River. He made long trips on the Ohio and Mississippi Rivers, visited New Orleans more than once, and got insight into city life.

Abraham Lincon as a boy was a practical fellow. He could rock a cradle in the home to help his mother. He could swing a cradle in the field to help his father. He was sincere, kind, honest, aiming always to be right, having a clear and keen sense of justice. He had power to deliberate carefully, to decide promptly, and to execute faithfully. He represented in all his life what I may call straightforwardness. As a boy, a schoolboy, a playmate, a farmer, a boat hand, a lawyer, a statesman, a president—he moved straightforward.

Self-interest could not swerve him from a determined policy, friends could not move him, political leaders could not change him. Mr. Lincoln soon knew the American people—all classes of them. Mr. Barrett Wendell says: "At one time or another Lincoln had known on equal terms every imaginable kind of American high or low."

He had this advantage that he was brought up in the country, in a simple fashion, under wholesome restraint, free from the dissipating and distracting contacts of the city. Wise parents in the city put into their homes as largely as possible the simple life conditions of the country. It is a wholesome thing to do.

Mr. Lincoln turned his whole life into a school period. The best school compresses life conditions into a limited term that while "at school" one may learn "how to live" always and everywhere. What circumstances and his own good native sense did for Lincoln in the last century a wise parental administration and sensible boards of instruction should do for our girls and boys today—training them to keep regular hours, to use the night for sleep, to form habits of manual labor, to read the best English literature, to avoid superficiality and smattering, to put stress on reality as the end of life, and to accept early and courageously to bear responsibility.

That was Abraham's way! Fortunate fellow in these respects was that tall, raw, honest, studious, industrious fellow from Kentucky, Indiana, and

Illinois—Abe Lincoln! Trained to habits of industry, economy, steadiness—now fishing or hunting, now exploring, always breathing the fresh air, reading the best accessible literature and absolutely free from the contaminating influence of our modern sensational, tragical, blood-curdling, and demoralizing stories and news columns—how rare the splendid educational opportunities of the boyhood of our great war President!

He was early introduced to a rich world of English literature. As a boy he was drilled in Dilworth's spelling book and Kirkham's grammar. He read, and his limitations compelled him to reread, the great standards—Bunyan's *Pilgrim's Progress*, Robinson Crusoe, *Æsop's Fables*, the English Bible. He read Weem's *Life of Washington*, *The Autobiography of Benjamin Franklin*, a history of the United States. And later, when about eighteen years of age, he revised statutes of Indiana, belonging to a local constable. He had early access to the law library of John Pitcher, of Rockport. He attended all the court trials within his reach. He was a constant student of the English Bible. His mother led him into the treasure house. He knew the land of Canaan and other Bible lands as he did Kentucky and Indiana. He knew that Book of books—the wide sweep of its promises, the strength and sublimity of its doctrines and the gallery of biography it contains. He read, reread, and feasted on Shakespeare and Blackstone.

He had the simplicity that can ask questions, the eagerness to know that must ask questions, and the inventiveness and persistency that will find an answer to every question. He was too much in earnest as a man to seek to be ornate as a rhetorician. He aimed at service and used language for the good that might be gained by it.

In the January number of the *Methodist Review* for this year appears a remarkable article entitled "The Bible on the Tongue of Lincoln." The writer, the Rev. George T. Lemmon, shows what a surprising number of biblical quotations, illustrations, and figures of speech appear in Mr. Lincoln's addresses, state papers, and private conversation. The very style of the man is marked by the spirit and forms of sacred writ. It was Lincoln's study of this literature that prepared him to appreciate the age in which he lived, and to set forth, as he did, the justice, the righteousness of the God he served. It was not an accident that he who had to play the part of Moses in his deliverance of a race from Egyptian bondage had in his boyhood steeped his soul in the story of the great Moses of Egypt and Arabia. Mr. Lemmon, who attributes Mr. Lincoln's exceptional facility and effectiveness in the use of English to his familiarity with the English Bible, says: "This is the man who, proclaimed a boor by his foes, apologized for as a lucky illiterate by many of his friends, and even today reckoned by many as sadly deficient in culture, in less than three years from that farewell to his neighbors by a few hours' labor and by three minutes' utterance gave to the world that Gettysburg dedication which Emerson, Lowell, and Victor Hugo unite in declaring to be one of the three masterpieces of human speech in the history of the race."

Lincoln was a product of rural Western civilization in the borderland between the North and the South. His times educated him. He knew both country and town, river bottom and prairie, had been a captain of volunteers in the Blackhawk war, had served as rail splitter and farmer, as postmaster and deputy surveyor, graduated in a lawyer's office, spent much time in the study of human nature in the courthouse; was a member of the Illinois State Legislature

in 1834, 1836, 1838, and 1840, concerning which someone said: "It is a school of parliamentary practice and experience that laid the broad foundations of the extraordinary skill and sagacity in statesmanship which he afterward displayed in party constancy and executive direction.

Lincoln had, as someone says, "an abiding faith in the correct political instincts of popular majorities." He was himself free from guilt, frank, and outspoken. He couldn't be fooled and he couldn't be bought. It was honest young Abe that made "honest old Abe." He was an example of simplicity, fidelity, humility, reverence, and courage of the highest quality. God made the great man what we call "homely," but he was a whole man—wholesome and whole-hearted. One word defines his quality and his policy. It is the word "straightforwardness."

His homely face, rugged and ridged, was a wholesome face, revealing honesty and fidelity. At times it was radiant with humor; now and then shadowed by solicitude. His eye was clear and keen and softened by the kindness of his heart. He was a prince among men, a genius in his mastery of men—self-controlled, sagacious, generous, and there was enough of the saint in him to keep his hand outstretched and uplifted toward the God of nations, the God of armies, the gentle and loving Father of the whole race.

His wisdom was of a practical and everyday type. He was a master in common sense—an uncommon endowment. A vein of sentiment stole through the rugged and unfailing wisdom of the man—the hero and the statesman that he was, and pathos the most tender and sympathy the most delicate found daily some form of expression. He represented really and effectively the so-called common people and in the practical way proved himself an uncommon man. In Grant, the reticent, were deeply hidden sense, skill, wisdom, and dogged persistency. Lincoln was an American of the Americans—kingly and courageous. He was wise in silence, none wiser than he in speech, but wisest of all in action. He knew men and how to use them. He had reverence for God and knew how to trust him.

As a student Lincoln was vastly more than a reader. He thought about subjects. Hearing a conversation among men when he was a boy, he would, as he said, "go into my little bedroom and try to make out what was the exact meaning of some of their, to me, dark sayings. I could not sleep when I got on such a hunt after an idea until I had got it; when I had got it I was not satisfied until I had repeated it over and over, and had put it in language plain enough, as I thought, for any boy I knew, to comprehend. I am never easy now when I am handling a thought till I have bounded it north and bounded it south and bounded it east and bounded it west." He said to Senator Wilson: "I never let an idea escape me, but write it on a scrap of paper and put it in a drawer. In that way I preserve my best thoughts on a subject." He once said: "I do not think much of a man who is not wiser today than yesterday."

A rare boy, a rare man, was Abraham, shrewd, tactful, harmonious—a rare teacher—speaking to men in parables—great principles wrapped up in them. Every passing day was a volume to Lincoln and every man he met, a chapter. Lincoln did more than write history—he made history. He created material for books; he made a new geography, in which the whole United States could be painted in one color, with no dark shadow of slavery resting on any part.

It was not in Lincoln's poverty and limitations that you find the secret of his success. Our present president, Theodore Roosevelt, having everything to begin

with that Abraham Lincoln lacked at the start, proves that the level-headed son of a high and honorable house on whom all educational and social opportunities are lavished may be a brave, self-sacrificing and heroic soldier and statesman. It is neither money nor poverty that wins. It is manhood. And both Abraham and Theodore are good names to conjure by and commend to the boys of our republic.

It is well to erect memorial tablets, monuments, and statues in a city. They vitalize dead history, turn the streets into a schoolroom, develop municipal and national self-respect, repeat words of wisdom, and create a new political and civil enthusiasm. And all this is important because of the swelling tide of immigration.

Do not be discouraged because of immigration. A very large part of it represents the very doctrine for which our nation stands. These foreigners come to us for liberty. Many of them read our tablets and at once recognize the names of noble men we carve in marble or cast in bronze.

Will you permit a brief chapter of personal reminiscence? I was at City Point in March, 1865, just at the close of the war, in the service of the Christian Commission, and on a visit to General Grant, whom I had known with some degree of intimacy at Galena, where I was in charge of the church which Captain Grant and his family regularly attended, and to whom with his fellow soldiers I was permitted in 1861 to deliver the farewell address on the occasion of their departure from Galena for the front.

On Saturday, March 25, 1865, I received from General Rawlins an invitation to accompany him and General Grant as they called on President Lincoln on his steamer, *The River Queen*, at City Point. And on the same day I was invited to accompany President Lincoln and General Grant on their Sunday trip up the James River. For good and sufficient reasons I was compelled to decline both invitations. But on Monday morning, March 27, at City Point, I saw a large part of Sheridan's force cross the pontoon over the Appomattox at Point of Rocks.

I then called at General Grant's headquarters, where I found both President Lincoln and General Grant. The general introduced me to President Lincoln, and I had the opportunity of looking at close range into the face of the distinguished war president. He looked old and weary—his eyelids heavy and drooping, his mouth large and homely—his eyes with a look of languor. General Crook just then came in, and the president, his face brightening into a mischievous smile, rallied Crook, telling the company Mr. Stanton's jokes at Crook's expense to the effect that his sweetheart had betrayed him into rebel hands—for Crook had just been released by the Confederates.

Mr. Lincoln then made a sort of apology for having gone up the James River to review the troops on Sabbath, and General Grant stated that in Galena he never missed the Sunday morning church services. Both men seemed anxious to have it understood that they revered the Sabbath day. It was a worthy and beautiful tribute to the day, to the divine command concerning it, and it will be well for the republic if this emphasis shall everywhere be made in our land.

It was but a few weeks later that I walked in the great procession in Chicago, through the city hall and looked again on the hero's face as he lay silent in death. And now the noble figure of Abraham Lincoln, transfigured and glorified in the heavens of our national memory and imagination, rises to the loftiest height, and is radiant with a glory distinctly and forever his own.

What I most covet in connection with the memory of Abraham Lincoln is that the greatness, the wholesomeness, the straightforwardness, and nobility of his personality may inspire the American youth of today to emulate his genuineness of character, that like him, they may be thoroughly honest and courageous in fulfilling any and every mission in life to which they may be called.

College Ethics

PROFESSOR HUXLEY used to say that there might be worlds in which two and two are five. I do not believe the proposition. Nor do you believe it. Nor can you believe it. We cannot believe otherwise than that two and two are different from five in all worlds and in all eternities. If, anywhere in time or space, two and two are five, then the five is not our five, or the twos are not our twos. Call the sum what you may—five, four, or zero—Omnipotence cannot change the fact that two and two are two and two.

There are some things that are true today and false tomorrow. It may be true today that the wind blows east, and false tomorrow; but there is some truth that does not depend on which way the wind blows. Down at noon is up at midnight, but there are some things that do not go round with the world. Two and two are four—at noon and at midnight, by the east wind and by the north wind, in the metropolis and in the wilderness, on the solid earth and in the voids of space. We do not need the telescope, microscope, or spectroscope to reveal this truth, for long after the microscope ceases to subdivide the invisible molecules, or the telescope to break up the irresolvable nebulae, or the spectroscope to draw its telltale lines, within the within and beyond the beyond, two and two are two and two. The magnificent arch of human knowledge falls in one hopeless mass of ruins when you remove the keystone of necessary truth. Some truth is local and temporal; but other truth is as wide as the universe and as lasting as eternity.

For instance: What is, is; a thing cannot *be*, and *not be*, at the same instant; here is not there, and there is not here; now is not then, and then is not now; this is not that, and that is not this—these are truths that do not rise and fall with the thermometer, point right and left with the weather vane, or move to and fro with the currents of history, whether this history be terrestrial or celestial, temporal or eternal. We cannot escape the conclusion—nay, the conviction—that some truth is necessarily the truth, and that necessary truth is eternal. This conviction is the very shadow of our intellectual constitution, and the shadow is as much a fact as the substance.

But what shall we say of that which we sometimes call contingent truth? Given the air, the coal, and a certain temperature, and there will be fire. Given the earth and an unsupported body, and there will be a fall. The truth of the burning coal or the falling stone is contingent. It may be that the coal will burn, and it may be that it will not burn. It may be that the stone will fall, and it may be that it will not fall. But the contingency of the burning coal or the falling stone depends not on the law of combustion or gravitation but on the conditions to which the coal and the stone are subjected. The truth in these cases is contingent, not upon the law, but upon the concurrent circumstances. Under the same conditions, the coal will always burn, and the stone will always fall. The conditions are variable, but the law is unchangeable. When the condi-

tions concur the coal will burn and the stone will fall, in all parts of the universe and in all stages of its history.

Now, it is convenient to regard all the laws of the universe, material or spiritual, as the expression of God's will. Since God is a Being of infinite perfection, his will is continuous and ever the same. His laws being the manifestation of his will are, therefore, "the same yesterday, today, and forever." The contingency of uncertain truth depends, therefore, upon the accident of condition. Given the condition, and contingent truth is as eternal as necessary truth. If the conditions concur, stones will fall and coal will burn, as long as two and two remain four. The will of God is eternal, and is not contingent on the accidents of condition. That necessary truth should be other than it is, is inconceivable; and whether inconceivable or not, it is no less impossible that the will of God should waver. Such is the eternity of truth—of all truth; for at the last, all truth, whether necessary or contingent, finds its home in the bosom of God.

Such are two of the eternal verities. Two other of the eternal verities are the rightness of right and the wrongness of wrong. Right is right, and wrong is wrong, on both sides of the ocean; at the poles or at the equator; in the open sunlight or in the cavernous darkness; on the moon or on the comets. Right was right when the morning stars sang together; it is right at the present epoch in the march of the eternities; and it will be right when the stars shall cease to shine. The rightness of right antedates all conditions; it overtowers all conditions; it will survive all conditions. The rightness of any particular act is contingent. The rightness of right is eternal.

Moreover, any given act, if right once, will be right forever. By an act I do not mean merely the visible part of a volition, but the invisible as well. I mean all that constitutes it an act. If right once, it is eternally right; if wrong once, it is eternally wrong. Mark, I now speak of the entire act, and not the overt or visible part. The visible part of an act may be right today and wrong tomorrow. For instance: You bind a man hand and foot, and deprive him of his liberty. Is it right or wrong? That depends on whether he has a right to his liberty. If he be a raving maniac, terrorizing the people, it is your duty to bind him, for in that condition he has no right to his liberty. If he be a peaceable man in the lawful pursuit of his work, it is wrong, for in that case he has a right to his liberty. The one act, which includes both the visible and the invisible part, is eternally wrong; the other, eternally right. Let us not confuse the outward or visible part of the act with the inner or invisible part. The visible part is not the act at all; it is but the sign of the act. The real act is invisible. What I wish to emphasize is that the rightness or wrongness of a real act is not contingent on time or place. Rightness and wrongness are independent of circumstances and are eternal. The standard by which an act is measured—I mean the real act—is the unchangeable will of God, and an act that once squares to the standard will always square to it, for the standard does not change.

Some things are wrong because they are forbidden; other things are forbidden because they are wrong. It is wrong for a merchant to bring laces into a United States port without paying the duty, simply because it is contrary to law. If there were no law against such free importation, it would not be wrong; just as in the absence of any law to the contrary it is not wrong to bring in foreign microscopes for scientific purposes without paying a duty. In the one case it is wrong, wholly because it is forbidden by law; in the other case it is

not wrong, simply because it is not contrary to law. In either case the outward act, aside from the law concerning it, is a question of expediency and not of ethics; and its rightness or wrongness depends upon the will of the people concerning it, which, unlike the will of God, is changeable. Such an act may, therefore, be right today and wrong tomorrow.

Some things are wrong, then, simply because they are forbidden. Not so with other things. It is wrong to commit deliberate murder. The law of the land says so. That in itself would make it wrong while the law lasts. But if the law were abrogated, murder would still be wrong. Murder—I do not mean what is technically homicide or manslaughter, but real murder—is not a question of expediency, but of ethics. It is not a question of locality; it pertains to the entire universe. It is not a question of any particular time; it belongs to eternity. It was wrong to commit murder before there was any law on the subject. It will be equally wrong after all human laws shall have perished. It was wrong, even before the divine law concerning it was published. True, it is forbidden among the Ten Commandments. But it is not wrong, simply because it is forbidden; it is forbidden because it is wrong. It was wrong before Mount Sinai smoked and trembled; and it will be wrong when Mount Sinai and the earth and the visible universe shall have passed away.

There is such a thing as local etiquette, but there is no such thing as local ethics. What is proper in one place may be improper in another. What is good taste in one community may be poor taste in another. Etiquette is more or less a question of locality or environment; but ethics knows neither time, place, nor circumstance. What is proper in the courtroom may be improper in church, but what is right in one is right in the other.

Expediency may be local; but ethics, never. It may be expedient to erect a water mill by a running stream, rather than on a hilltop; but whether by the stream or on the highland, the mill must grind an honest grist. It may be expedient to erect a windmill where the wind blows, rather than where it is always a dead calm, but whether in the wind or in the calm, the miller must not measure ten feet with a nine-foot pole. Expediency changes with the current. It goes north when the current is north, and south when the current is south. But ethics holds steadfastly to its course, whichever way the current flows. Expediency is the gnomon on the revolving earth, which points now to the zenith and now to nadir; ethics is the fixed axis of the earth which moves always parallel to itself, and points to the invisible pole of the heavens.

If what I have said be true, then my very theme is a contradiction and an absurdity. College ethics! We do not speak of college axioms, for an axiom is an axiom in college or out of it. We do not speak of the college multiplication table, for five times five are twenty-five in bank as well as in the shades of the academy. We do not speak of college gravitation, for a student falling from the college tower will strike the ground as hard as will the citizen who falls from the courthouse spire. Gravitation does not inquire whether it is the college tower or the town standpipe. It simply inquires—how high is the fall? And if the distance be one hundred and forty-four feet, it agrees to deliver its passenger to the ground with a velocity of ninety-six feet a second, whether he be student or whether he be citizen.

College ethics? College right angles! College parallel lines! College heat, light, and electricity! The college North Star!

Why, then, have I selected a theme which carries upon its face its own absurdity?

I have chosen this illogical combination from the fact that there is a sentiment extensively prevalent among our colleges that the combination is not illogical, but that there is such a thing as college ethics differing from the ethics of the counting room, the market place, the street, or the home.

There is a sentiment too largely prevalent that the college man is a law unto himself, and that he can do with impunity what would be disgraceful or even criminal if done by a man who is not so fortunate as to have his name on the college register.

Put in plain English, the sentiment which prevails in many colleges is this: To tell a lie is wrong on the street, but right in college. To cheat is wrong in the market, but right in college. To use personal violence is wrong in a saloon, but right in a college. To destroy property is wrong in a cowboy, but to deface walls or carry off gates and signboards is right in a college student. To boycott is wrong in Ireland; wrong even in the business circles of the civilized world, but right in a college. To yell and screech on the streets is wrong in a drunken man and should consign him to a diet of bread and water; but to make night hideous with unearthly howls is a sign of culture, provided the howls proceed from the throats of college boys. A street-corner loafer who guys the passerby is rude and insolent, but a crowd of college boys, hooting at the pedestrian that comes their way, are only giving vent to an excess of youthful spirit. To take a barking dog up a man's stairway, through his attic, and leave it upon his roof, half frightened to death, and half frightening to death the immediate neighbors, is wrong in a town boy, but right, even manly and honorable, in a college boy. To violate the Golden Rule is wrong in a heathen, but right in a Christian, provided the Christian happens to have his name on the college roll. The Golden Rule, so beautifully exemplified by the Divine Teacher, is binding on the conscience of the pirate upon the high seas; of the liquor seller, as the young man appears at the bar for his first drink; of the Indian with his uplifted tomahawk; of the gambler in his den of infamy; of the libertine in the presence of his victim; but forsooth, this same Golden Rule was not made to measure the conscience of a Christian who has matriculated in a Christian college!

Have I put the case too strongly? Let us see.

Street lying is wrong. Equally so is college lying. If a man asks me a proper question to which the answer should be no, and if I say yes in reply, knowing that I should say no, I have told him a falsehood. It is a falsehood in the courtroom, and a falsehood in college. If I say yes to my professor, when I should say no, I tell him a falsehood.

It is useless for me to say that certain college regulations are arbitrary, and that the authorities have no right to demand the discharge of such arbitrary requirements. If I have endeavored to leave the impression that I have done what I have not done, and if I accept the profits of my deception, I have lied. A lie is not complete until one decides to take permanent advantage of the proceeds of the untruth. That is the chief difference between an untruth told in a joke, and a deliberate lie.

Whether, then, the college regulations are arbitrary or not, it is my business to utter the truth. Even though the regulations bind upon my conscience, still it is my part to keep to the truth. I have known students whose consciences

were too tender to permit obedience to certain regulations of the college, but which were not tender enough to prevent them from prevaricating about the performance of these so-called unchristian requirements. I do not understand the kind of conscience that shrinks from performing an act, but that does not equally shrink from giving out a false impression concerning its performance. Such a conscience is tender—in spots—and it selects its own spots. I may protest, even rebel, against the regulations which bind upon my conscience. I may decline to answer all questions relating to either arbitrary or immoral requirements; but if I answer at all, I must abide by the truth. I am willing to defy arbitrary authority, but I will not defy my conscience. I will take the consequences with authority, but I will not take the consequences with my conscience.

I put the question plainly: Have I not described what is, to some extent, the situation? Is it not a deplorable fact that what many students wink at as an innocent sale of the truth in college, they would frown upon as a flagrant breach of the truth on the street?

Again: Cheating in the market is wrong. Equally, then, it is wrong in college. You sell your neighbor a horse for a hundred dollars. He gives you ten ten-dollar bills, five of which are counterfeit. When you discover the cheat, you do not rest satisfied until he is lodged behind the prison bars. The college sets before the student ten questions. The student returns ten answers, five of which are genuine, and five counterfeit. Will you tell me the difference between the two cases, aside from the fact that one violates the law of the land and the other does not? Counterfeiting notes was wrong before there was a human law forbidding it, and it will be wrong after all counterfeiting laws have been repealed. Counterfeiting answers to college questions with a purpose of taking permanent advantage of the deceit, would be no more emphatically wrong if the statute books were filled with laws against it, and if the penalty were death itself. Passing counterfeit notes as a joke, with no intention of taking advantage of the act, but with the full purpose of explaining the joke before damage should result, though a violation of human law, may not otherwise be wrong, however improper it may be. Cheating on examination merely as a prank, without the purpose of benefiting by the cheat, and with a full determination to disclose the fact before benefit should ensue, however improper and disrespectful it might be, would not necessarily be wrong. But presenting answers as genuine, which are counterfeit, with the intention of leaving the impression that they are genuine, and with a purpose of taking advantage of the deception, is a flagrant wrong, law or no law, penalty or no penalty.

Again: To combine against a man in business to his disadvantage is boycotting, and meets the unqualified disapproval of all right-minded men; but to combine against a student because he does not happen to belong to a particular set, seems to be easily squared with some standards of college ethics. Such a combination against the individual student may not be formally and purposely entered into, except in rare instances, but if the effect be the same as if a predetermined combination had been devised, what is the difference? A father once wrote to me that he would send his children to college when they could be as good out of a fraternity as in it, and he was right. Whatever may be the good or the evil of college fraternities, the members should jealously strive to draw no distinctions that will make a student suffer because he sees fit to remain a barbarian.

Again: It is wrong to gamble in a saloon over a game of cards. Everybody says so. But gambling at an intercollegiate oratorical, football, baseball, or rowing contest—why, what harm can there be in that, provided the gambler be not a town loafer, but a college student who merely wishes to show his confidence in his college team? "It is quite the thing, you know."

Down with the gambler, whether he be libertine or academician! Down with him, whether he breathe the atmosphere of college culture, or the noisome vapors of the slums!

Still further: To pick one's pocket on the street or to break into one's house and despoil him of his treasure is wrong; but it seems easily squared with some consciences to rob a grave and lay violent hands on the mortal remains of one who during life had been cherished more than silver and gold. It is a crime to plunder a house, but it is simply an outing, a recreation, a professional feat, or at the worst a youthful indiscretion, to plunder a grave, provided the plunderer be a student in a respectable medical college. Woe betide him, if he be an outsider, but hurrah for him, if he be within the charmed circle of college life!

Oh, ye blinded youth of our American colleges, the crime of plunder, desecration, and vandalism knows neither latitude nor longitude, neither time nor circumstance, neither student nor civilian, but it is equally black in the eyes of God and all good men, whoever the perpetrator or wherever perpetrated!

Once more: To restrain a man of his liberty without cause, and to add personal violence to this restraint, is wrong, even among savages; but to tie a young man to a bedpost, to shave his head, to hang him until he chokes, to put him in a perspiration and then give him a shower bath of ice water, to put him in his bed that had been saturated with water, and after all these outrages, to seal his lips with the threat of worse personal violence or even death—this is only a huge joke! Such contemptible and criminal proceeding, it seems, is right or wrong according to the way you spell the word describing it. If we spell it as they do on the streets, m-u-r-d-e-r, it is wrong; but it is all right and a great joke, if we spell it as they do in some colleges, H-A-Z-E.

I do not claim that all these evils exist in all of our colleges. In some of them, these and other evils prevail in even a more marked degree than I have described. In others, they have been reduced to a minimum, and perhaps to some extent have been exterminated. The object of this address has been to point out the false standards of conduct that so generally prevail among college youth, and to insist that there is but one standard for student and non-student alike.

What is right in college life is right anywhere, and everywhere. What is wrong everywhere else is wrong in college. The Golden Rule does not bend around a crooked college act. A foot is twelve inches in college and out of it. A pound is sixteen ounces in the store and in the class room. A dollar is a hundred cents on Christmas day, it is a hundred cents on examination day, and it will be a hundred cents on the Judgment Day.—*From Signs of God in the World; Lectures and Addresses by John P. D. John. Jennings & Graham, Cincinnati, Ohio.*

Through the courtesy of Dr. F. B. Upham, of New York East Conference, we have received an autograph copy of the following letter from the pen of Mr. Wealey. So far as we have been able to ascertain, this letter has not been

previously published. The copy is in excellent condition and should find a place in the library of one of our theological seminaries:

LEWISHAM, March 6, 1764.

DEAR SAMMY: After showing what is implied in gaining the whole world, and what, in "losing our own Soul," I ask: How is it possible that any man should consent to gain the Whole World at the price of losing his own Soul? How amazing is it, that any man living should do this? But in order to abate this amazement consider the suppositions on which he proceeds. (1) That a Life of Sin is a Life of Happiness. (2) That a Life of Religion is a Life of Misery. (3) That he shall certainly live twenty, forty, or sixty years. Under the second of these articles you have a fair occasion of describing both false and true religion.

For eight or ten weeks Mr. Maxfield has been laid up by a lingering illness. This has contributed not a little to the Peace of our Society, who in general mind one thing. To save their own Souls, and seldom strike first, tho they sometimes strike again; especially when they are attacked without fear or wit, which has generally been the case.

You have encouragement to go on in Slaithwaite, seeing already your Labor is not in vain. I hope you add Private to Public application, visiting the poor people from house to house, and distributing little books. By this means only the deplorable ignorance will be removed.

I doubt, you had a Dunce for a Tutor at Cambridge, and so set out wrong. Did he never tell you that of all men living a Clergyman should "Talk with the Vulgar"? Yea, and write: Imitating the language of the common People thro out, so far as consists with Purity and Propriety of Speech? Easiness therefore, is the first, second and third points, and stiffness, apparent exactness, Artificialness of Stile, the main defects to be avoided next to Solecism and Impropropriety. You point wrong, Sammy. You aim at a wrong mark. If he was a standard for any one (which I cannot possibly allow) yet Dr. Middleton is no standard for a Preacher; no, not for a Preacher before the University. His Diction is stiff, formal, affected and unnatural. The Art glares and therefore shocks a man of True Taste. Always to talk or write like him would be as absurd as always to walk in Minuet Step. O tread natural, tread easy, only not careless. Do not blunder, or stumble into Impropropriety. If you will imitate, imitate Mr. Addison or Dr. Swift. You will then both save trouble and do more good.

I am, with love to Nancy, Dear Sammy,

Your ever Affectionate Brother,

J. WESLEY.

The Chinese have a saying: "If you have two loaves of bread, sell one and buy a lily." It is not the body alone that needs to be fed. Mind, heart, and soul grow hungry, and many a time they are famishing when the larder is full. There are homes where the lilies are entirely crowded out by the loaves; where there is no room for beauty or enjoyment, or even for love, to grow, because of the mad scramble after wealth. Fewer loaves and more lilies—less of the rush after material good, and more time for the gracious and beautiful things God has placed within reach of us all—would make happier and nobler lives.—*Northwestern.*

The present is ours; and the rest—that is God's. He will care for his own as is best, and our watching is worthless, our dread is in vain.—*Anon.*

Five Cash Prizes Out of Six and the Championship of the World Trophy Won by the

Underwood Typewriter

This means that five winning operators out of the six in the international Typewriting Contest for the championship of the world at Madison Square Garden, October 17, 1907, used the Underwood Typewriters. Miss R. L. Fritz, who used an Underwood Typewriter, won the silver cup, emblematic of the championship of the civilized world, and broke all previous world records. Here is the record which tells its own story of the excellence of the Underwood Typewriter:

	Name	Machine	Total written	Total errors	Penalty	Net words	Net speed per min.
1st	Miss R. L. Fritz	Underwood	5619	81	405	5214	87
2d	Mr. H. O. Blaisdell	Underwood	5720	148	740	4980	83
3d	Mr. E. A. Treizger	Remington	5152	94	470	4682	78
4th	Miss W. M. Matthews	Underwood	4910	152	760	4150	69
5th	Mr. Paul Mutner	Underwood	4543	194	970	3573	60
6th	Miss L. V. Bruerton	Underwood	4402	175	875	3527	59

From the Boston Daily Advertiser, Saturday, October 19, 1907:

Miss Rose L. Fritz broke all records.

On an Underwood Typewriter she writes 97 words a minute for 80 minutes.

Madison Square Garden, New York, Oct. 18.—In a contest against time blindfolded, to night, Miss Rose L. Fritz, who last night won the world's speed championship, on an Underwood Typewriter, wrote 97 words per minute for 80 minutes, breaking all records.

ILLINOIS WOMAN'S COLLEGE.

Hundreds of parents and young women are looking for a college where the instruction is thorough, the equipment generous, where good health is a prime consideration, where all the surroundings and associations are helpful and pleasant, and where the charges are reasonable.

THEY WILL BE PLEASED WITH THE WOMAN'S COLLEGE.

Read what the Bishops say, after a week's stay at the College.

The Bishops of the Methodist Episcopal Church having had ample opportunity, during their Conference in Jacksonville, to examine the location, buildings, equipment and work of the Illinois Woman's College, desire to place on record their appreciation of its eminent fitness as an institution for the higher education of women. Its successful history, its present hold on the confidence of the Church and its friends in the Middle West, the rapid enlargement of its capacity and of the attendance of students, the excellent religious spirit which pervades it, and the exceedingly skillful guidance which its President, Dr. Harker, has given it for many years, authorize us to commend it most heartily to the continued esteem, patronage and liberal financial assistance of the people, and we trust that with still greater facilities and an ample endowment it may fully achieve its educational mission in this central region of the Republic.

Adopted by the Board of Bishops at Jacksonville, Illinois, May 4, 1907, and given out by its order.

JORN M. WALDEN,
Secretary.

The College offers the following courses:

1. Regular College Courses, leading to the degrees of Bachelor of Arts and Bachelor of Science.
2. A Seminary Course, shorter than the College courses, with free choice of studies.
3. College Preparatory courses, preparing for entrance to any college in the country.
4. Special courses in Music, Art, Expression, and Domestic Science.

"If the unusual advantages offered by the Woman's College were generally known and realized, the College would not be able to take care of half the applications."

FOR CATALOGUE, ETC., ADDRESS

President Harker, State St.,

Jacksonville, Illinois.

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